

CHRISTIAN PRACTICE:

RULE

NEW-CREATURE.

Containing Duties to be daily ob-

With a Preface Introductory to the Work of walking by RULE.

Hereunto is added a Direction for the Government of the thoughts, and of the affections.

The Eleventh Edition enlarged.

By Edward Reyner Minister of the Gospel in LINCOLN.

As many as walk according to this Rule, peace be on them, and mercy, and upon the Israel of God, Gal. 6. 16.

Landon, Printed for T. N. and are to be fold by John Clark at Mercers Chappellin Cheapfide, neer the Great Conduit, 1658.

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Conduit. 1673. 和18年上海共主共党等等的第三年等于



Tothe WORSHIPFULI

THE

MAYOR and ALDERMEN,

With the rest of my Christian Friends in the City of LINCOLN.

Worthy Friends,

Dedicate this Small Peece to you, to prefent unto your eyes, what was published lately to your ears, that you may by rea-

ding, really reap the fruit of thefe useful Rules, which (as feeds of grace in the heart, and of godliness in the life) were sown among

you by Preaching.

I feel my heart inclined hereunto, because I have lived and laboured long with you. Full twenty and nine years are run out, fince I mas called to this City by the general Vote of all the godly in it. All which time (together with my firits and ftrength) I have fent among you, and upon you; but for about two

years,

The Epistle Dedicatory.

years, in the heat of the late unhappy broils, when the good hand of Providence removed mee to a City of refuge, to wit, Notwich, where God was pleafed to fet mee on work (I hope not without some good success) and where I found much kindness from the Lord, and from his people.

This being the age of my Ministerial labours among you; I much desire to see more fruits thereof, before I go hence, and shall bee

no more feen or heard.

My design in presenting this Book to you, is an indeavour (like that of Peter in wri-2 Pet. 1. 14,15 ting his Epistle to the dispersed Jews) that yee may bee able after my decease to have these things (which are the principal heads of a Christians practice) alwaies in remembrance (for I know not how foon I shall put off this my Tabernacle, I do not expect to live long.) That when I shall have fulfilled my Ministry, and finished my course, and you shall hear my voice no more in the Pulpit; yet you may read over and over in private an Abridgement of my Doltring and Work, and warm those heart-renewing, life-reforming, foul-saving truths upon your hearts again and again, which at first hearing, it may bee, made in some no deep impression.

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The Epiftle Dedicatory.

Give mee leave (Beloved Friends) to leave this little Peoce in your hands.

1 As a token or pledge of my true love, and cordial desires of your firstual and eternal good.

2 As a small, yet real expression of thankfulness, for all the kindness and respects 1

have received from you.

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- 3 As a light to guide you, and as a staffe, to stay and strengthen you in your journey to Heaven; and as a hand to make you hold fast what you have received and heard, Rev. 3. 2,3. --- as a foot to stablish you in the truth, and in the practice of Piety; and to keep you from those two dangerous rocks, upon which so many split their precious immortal souls in these backsliding times, to wit,
- I Errours in opinion.
 - 2 Looseness in conversation.

My hearts defire and prayer is, that you may bee saved, and that the Gospel of Christ, that hath been dispensed to this City so long by sundry of his faithful Ministers, may bring forth fruit among you that will remain till the coming of Christ, and that you and I who have lived so many years together on earth, may meet with comfort at the resurrection of the just (when wee must give an account to the Lord our Judge; I of my pains with you.

The Epiftle Dedicatory.

and you of your profiting thereby) that both may rejoyce together, and live for ever in Heaven, yea, that you may becour glory and joy, and Crown of rejoycing in the presence of our Lord Fesus Christ at his coming; which was Pauls hope touching the Thestalonians, 1 Thestalonians, 1 Thestalonians, 10 and furtherance of your Grace, Peace, Foy, and Glory; I commend this Book (which contains Tocum Hominis, the whole duty of man contrasted into a little Room) to your frequent and serious perusal, and you, with it, to the blessing of God.

-- I am

Your fervant in the Gospel of Christ, who hath been, and still is, defirous to feek you, not yours, and willing to spend, and to bee spent for you,

Edward Reyner.



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EPISTLE to the READER.

Christian Reader,

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T is a great Excellency in a Writer of Books, especially in these daies (wherein there is such a glut of Books) to pick out Choice Subjects to

write upon, and to write much in a little. This Reverend Authour is excellent in both these kindes, For the Subjects hee treats on are very ufeful scasonable and spiritual, and his manner of handling them vety folid, substantial, accurate, and succipet; hee hath much matter in few words, with much plainness, and yet also with much satisfaction to the godly learned. I read of Julian that curled Apostate, that when a Book was brought to him in defence of Christian Religion, hee passed this centure upon it, aveyror, eyror, naterrat, I have read it, understood it and condemned it but Basil well answers him; "Aveyvos, whi sx eyvos, ei

yxe

yae eyws, su av ualeyws, Tou have read it, but not understood it, for if you had understood it, for if you had understood it, you would not have condemned it. The like answer I may safely return to any man that shall dislike this Treatise. For my part I can truly say, Legi, cognovi, approbavi, I have read it, considered it, and approved it; And so will every judicious and pious Reader, who desires to feed his heart more

than his Fancy.

This is the eleventh Edition of this Book. And although it bee now much augmented and enlarged, yet I doubt not but these enlargements will bee very acceptable, and the Author herein will appear to bee like unto Bezaleel, and Aholiab; who were filled with wisdome of heart to work all manner of work of the cunning work-man. and of the imbroiderer; in Blew, and in Purple, in Scarlet, and in fine Linnen. Sed vinum vendibile non eget suspensa bedera. Let the work commend it felf. Read it, and live according to it, and it will make thee very holy here, and perfectly happy hereafter.

Tour fervant in the work of the Ministery.
EDMUND CALAMY.

The

Exod. 35. 35



The Preface of the Author to the Reader, introductory to the work of walking by Rule.

Christian Reader,

Et mee give thee a short account of this my undertaking.

About nineteen years ago, I handling that Text, Gal. 6. 16.

As many as walk according to this Rule, &c. delivered

ten Rules for Christians, to walk by every day, which through Gods mercy and blessing then found acceptance with many. This occasioned my giving the heads thereof, in writing to many. Divers years after, I turning over a Sermon newly come forth under the name of that famous man of God Mr. Hooker (then in New-England, now in heaven) I found in the end thereof these my Rules affixed. Some years after that I heard they were printed alone, and that several times

The Preface to the Reader.

before I saw one of them. All this was done national to mee. But this I know, whosever pointed them, I proached them, as the Notes of my Sermen on that Text (which I have tept ever fines) can give account.

The Stationer (who had the Copy of these Rules, intending to reprint them now the elevant time, moved meet to profix my Name, and (if I plassed) to adde something to them. After serious consideration thereof, and confultation with my friends, I found my heart inclined (though formerly averse to such motions;) I hope, by the good hand of God, to take those ten Rules into second thoughts, upon two grounds especially.

I That in the review of them, they ap-

peared to bee too short and defective.

2 That notwithstanding the tennity and impersection of them, God had (as I was intermed) blessed them, and made them instru-

mental for the good of others.

Being thus moved, I fet upon the work in the Name and strength of God, whose gratious assistance I experienced therein, to whose fervice and clory I devote these my poor labours; and I commend them and thee, candid Readen, in the perusal of them, to his grace and blessing.

I cannot conceive in my felf, nor commend

The Preface to the Reader

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to thee, from Reason, Reading, or Experience, a better soul-thriving course, than I To gather a sew short Rules out of Gods Word for a daily direction, to order thy thoughts, words, deeds, and whole man by, every day.

2 To revolve these Rules in thy serious thoughts every morning (yea, begin the day with the thoughts of them) to mould thy spirit, and seer thy course by them, all the day.

3 To examine thy felf by them, or take account of thy waies every night, how close thou hast kept to the Rute; or wherein thou hast swerved or failed; to bewail before the Lord, what was amiss the day past, and endeavour to amend the same the day following.

Forthy help herein, I have taken double

First, To reduce the most important duties of a Christian (which are of daily use) to ten distinct, comprehensive, but short heads; that they may not burden they memory to receive and retain them; nor thy mind to recogniate them.

I befeech thee for the glory of God, and the good of thy own foul, then wouldest take these ten Rules out of this Book into thy bosome, hide them in thy heart, ponder them in thy mind every morning, and examine thy self by them every night.

The Preface to the Reader,

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Secondly, To comment somewhat largely upon them; that thou mayoft bee more fully instructed in the waies of the Lord. These read at thy leasure, and improve as thou sindest need; and as God shall direct thee; especially to promote thy practice of the following Rules. I might produce many arguments to perswade and press all (whose hearts God shall move to take this Book into their hands) to walk strilly and exactly by Rule every day; from a principle of conscience; resolution and diligence; consider in your hearts the benefits of this course, these six especially.

I This will direct you how to order your conversation aright, to sarry (as you ought) in all conditions, companies, and upon all occufions. The Rule will set you into the right way, and (if observed) make you go right, and keep you from wandering, stumbling, falling, and

halting.

Walking by Rule is the way to do well, which is difficult, but it is easy to do evil. Learn to do well, saith the Prophet; yee cannot do well without learning, no man needs to bee taught to do evil, for that is natural to all men. Besides to fail in one circumstance makes an astion evil, but there must be a concurrence of all circumstances to make it good. Walk therefore according to Rule

The Preface to the Reader.

Rule in every thing if you would do well, and bee faved, elfe yee cannot keep out of the way to hell, it is so broad; wor get into the way to heaven, it is fo narrow.

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This will over-ame you, to keep your hearts close to God, strongly biaffed to, and intently fixed on your duty, and work God hath given you to do; and make you very vigilant and diligent, to take beed to your spirits, and tongues, and waies, as David did, and fearful to offend; careful to walk circumspettly; and soun all occasions and appearances of sin. This will prevent all extravagancy, vanity, leuity, and licentiousness both of spirit and course, in heart and life, which they apparently run into, who live at large, and walk not under the direction and obligation of sholy Rule. was ling by

3 This will fend you to Jefus Christ daily, to fetch provision of Spiritual Neoesfaries from him, as grace, and frength, and whateveryce want; and make you live apon Christ, and not frend upon the stock, and turn bankrupts like those that usually do and suffer in thein own Strength.

4 This will make you grow in grace, and Strength, go forward in obedience and amendment; bee fruitful in well-doing; bee fat and green in old age; bee faithful to death; and fo Pfale 92, 14 1000

prepare

Pfal. 39. 1

The Preface to the Render.

prepare you for your solemn change and hear wenty inheritance. Walking by a right Rule will lead you streight to Heaven.

5 This walking by Rule is the way to keep a konscience and of affence towards Gad, and towards man, as Paul did at the keep your selves pure, unspatted of the

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Jude 21

Pfal 119.

keep your selves pure, unspatted of the mored; and safe, that the evil one Sature o novel, the worst of all wicked ones, touch you not, get no advantage against your to keep your selves in the love of God so corroborate and fortific youngainst your daily infirmities and tenoations. They that keep Gods statutes, and walk in his waich they

do no inequity. This walking by Rulewill fabdue and fuit you to Goda Gaverament of you, and procure and pull down his bickings upon yous and prepare you for his judgement of you.

I It will subduce and fuit you to him Suvernments became Gadguides and yourns you by Rule to wit, his Ward. And her doub delivered to you this Rule of the Door Oventure (in all the several parks of it) by may of

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Far you to walk by the same Rule that God doth

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The Preface to the Reader.

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doth guide and govern your is the way for God and you to walk together, as two that are Amos 3 agreed.

2 It will procure and pull down Gods bleffings upon you, and prevent judgements. For Plat. 119. 65 God deals with his people according to his Word: Hee hath annexed gracious promises to bis peoples walking by the Rule of his Word; As many as walk according to this Rule (saith Paul) peace be upon them, and mercy. Bleffed are the undefiled in the way

(faith David) that walk in the Law of the Plating. 1,2;3 Lord, -- that keep his testimonies, -- that

walk in his waies; that is, by the Rule of his Word. In this way God manifests his face and 4 favour; dispenseth bis blessings to his people; his will is they should seek and expect all good MS hings from him herein. What honour, comnt

fort, and happiness it is for Christians to walk owards God in obedience by the same Rule (to 19vit, of the Word) that God walks towards them. rus n his providence? The concurrence of these ash. an produce no less than an effluence, and ex-

berance of all good to them, from God the fountain of all goodness: And those shall now one day in all their hearts, and in all

heir fouls (as Israel did of old) that nothing 10th, 23 eath failed of all the good things God promi-

ed them, but are all come to pass. oth

3 To

The Preface to the Reader.

Rom. 2. 16 Word while yee live, will prepare you, with confidence, comfort, and boldness, to bee judged by it when yee dye.

Reader, Consider what I have faid, and the Lord give thee understanding in all things, and experience of these things.

Having thus persuaded thee to malk by Rule, I will no longer detain thee from the Rules I have set before thee to walk by. The Lord print them in thy heam, and accompany them with his blessing, that this way of the Lord may bee joy and strength to thy soul.

Coor to Lynn, france o

A Servant of Jesus Christ, and a Friend to thy Soul,

Edward Reyner.

Ten

Ten Rules to Walk by, or Duties to bee performed every day.

By them, who would approve themselves Ac. 26. 26 to be not almost, but altogether Christians.

The first Duty respects fin.

DE femible of original corruption: take notice Dof your actual fins, and labour to have them pardoned to you, mortified in you, and purged from you.

The second Duty respects Christ. Labour after union with Christito be a branch the his vine, and a member of his body; and to this end, to receive him in a right manner upon fure and clear grounds,

The third Duty respects Grace.

Labor to draw and derive from Christ every day grace, strength, and spirit sufficient for you, p.65

The fourth Duty respects Doing. Perform your duties to God and man every day with conscience, affections, diligence, vigilancy, p. 86 and fincerity,

The fifth Duty respects Suffering.

Look for evils every day, prepare for them, and bear them aright.

The fixth Duty respects Priviledges. Get; and keep a favoury relish of your Christian priviledges, wherewith you are invested, as you are

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The Ten Rules.

new Creatures in Chrift.

The feventh Duty (World, and Heaven. respects the Get your hearts weaned from the world, and from all creature-comforts in it; and get beaven endeared to you daily, and bee content with Inch things as yee have. p. 169

The eighth Duty respects Assurance. Make your calling and election fure by Scripture-evidences.

The minth Duty respects the Publick.

Get a publick (pirit, to mind the things of fe-Tus Christ: to prefer Jerusalem before your chief joy, and the publick good, before your private: To promote all these, by praying and mourning by doing and inffering, p. 224

The tenth Duty respect Experiences. Observe Gods dealings with you in your inner

and outer man, as also his dealings with others: and sreasure up the experiences thereof in some hearts, to strengthen your confidence in God, to

comfort you for future, and to improve the fame for the benefit of others, p. 2'50

Additional Direction respects the Thoughts and the Affections.

Keepthy heart diligently, with, or above all keeping, Prov. 4.23. by governing the Thoughts and Affections well, p. 296 Which may be accounted in the eleventh Duty.

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Tothe READER.

Good Reader,



Here are frequent intimations in Scripture of a libertine spirit, that shall prevail in the latter daies, and how far this is accomplished, our eyes see, and our hearts have cause to be-

wail; there was a note found in Luthers study after his death, wherein was written, that within a small space of time, the temper of the world should bee altogether for breaking Toaks, insomuch that they should not only cast off the Canons and Traditions of men, but the very Laws and Ordinances of God, and that a sort of men should arise that would bee under no other Law and Rule, but their own lusts and interests; that much of this spirit is now a working, none can bee such a stranger in Israel, as not to know.

There are two forts of Libertines amongst us, some in opinion, and some in practice; some that cry down the use and obligation of the Law, as a Rule of tise to believers, a conceit sottish and monstrow, for where there is no Law, there can bee no transgression, and ask the most seared conscience, if Murder, Adultery, &c. be not transgression; there is no creature, whether it belongs to the New Creation, or the Old, but is under a Law and Rule; the Angels are

To the Reader.

not fui juri, at their own dispole, but abey the Lord, hearkning to the voice of bit words whe inanimate creatures have a Decree and Ordis nance of nature fee to them, beyond which they do not pass; the very bumanity of Christ, as a creature, wasto bein Subjection; when her was made of a Woman, hee was also made muden the Law; it were strange that the Non Creature alone should bee left at large, and without a Rule: The other fort of Libertines are those in practice, who live as if there were no Law, and harden conscience with loofe strains of grace, as if Christ came rather to countenance fins, than to aboliff them; who feeth not how much the vigour and power of practical godliness is decayed and lost? Wee look upon the purity, and strictness of former times, as a fond scrupulofity and vigorous niceness, taken up without ground and warrant; now then if ever, it is neceffary to receive the Rule of the New Creature, and lay it forth to view and confideration, which how happily it hath been performed by this Reverend and godly Author, will appear upon the reading of the ensuing Treatise; the Thorter draught of it heretofore published, hath given much profit and contemment to the godly wife, and I cannot but expect that this larger explication will much more: When I first faw the ground work of it-annexed to a Sermon of Mr. Hookers, I was much taken with it, it is good for a Christian, as much as may bee, to have the feveral Precepts that belong to his Rule fer together, that hee may the better keep it in the view of conscience; I did wish then that some able and skilful hand would undertake

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The Epiftle to the Reader.

take the task of publishing, what was so happily begun, which now is done by the true Auther of those short Rules, this present Treatise: Having thus signified (and that upon request) the pleasure I took in this undertaking, I take my leave, desuring the Lord to inable us to walk more according to Rule, that peace may bee

paid for and a yeaser where he to taken up we had green, a list of green, and a mortal pilowithen it even, at is not an a few for the New Confederation, and by the relation of the New Land of the New Land of the New Land of the Land of the New Land of the New Land of the New Land of the South Land of the South Land of the New Land of the South Land of the South Land of the New Land of the South Land of the Sout

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Mr. Hackers I was grade to leed with it, it is

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Thine in the Lord fesus,

THOMAS MANTON

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PRECEPTS

FOR

CHRISTIAN PRACTICE,

OR, THE

RULE

Of the

NEW CREATURE;

New model'd.

Bee sensible of Original Corruption; take notice of your actual fins, and labour to have them pardoned to you, mortified in you, and purged from you.

First duty.

Original

corrupti-



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1

Ee sensible of your Original corruption, whereby you are deprived of the Image of God, and of communion with him, and wholly defiled and depraved, in all the powers and parts of foul and body; with a proneness to all evil, and averseness to all good, continually; and made subject to the wrath of God to bondage unto finne and Satan, and to all Gods judgements, both here, and hereafter. Whereby you were afar off from God, grace, and glory, yea, without God, Christ, and hope in the world. This corruption of nature Paul calls the oldman, and body of finne, -- and of death, -- and a law in the members, and the fin that doth fo cafily befet us or inwrap and intangle us. Of this, not only the natural man ought to bee sensible, to see his need of the New birth; but even those that are regenerate, as David was, Behold (faith hee) I was (hapen in in quity, and in some did my Mother conceive mer. And Paul when hee complained that hee was carnal, fold under sinne -- that sinne dwelled in him, and that in his flesh dwelled no good thing, that hee law e law in his members, rebelling against she law of his minde, -. - and cryed our, O wretched man that I am, who hall deliver mee from this body of death? Paul exhorts the Saints at Ephefus hereto, Remember, faith hee, that yee being in

Ephel 1. time past Gentiles in the flesh, were without Christ, 11,12 frangers to the Common-wealth See, and Paul remindes them thereof, who were

fanctified in Christ Jefus at Corinth, --- Such 9, 10, were some of you; but yee are mashed, santtiffed, erc.

> Frequent renewing of the thoughts and sense of your original corruption may bee of doubleufe

> To keep your hearts humble all your dayes, because you were by nature wholly in the same condition with others, all alike finful and milerable; and you are still in part the same, because

Eph. 8.72 Verf. 12

Rom. 6. 6 Cap. 7.24

Veri 22

Heb. 13, 1

Joh. 8. 3

Pial. 51.5

Rom. 7. 14, 17. 13. 23. 24

1 Cor. 6.

of the remains of corruption of nature in you; yee being fanctified but in part, you have fin dwelling in your as Paul had, fo long as you continue in the body.

2. To make you magnifie the riches of Gods mercy, that hee hath translated you from nature to grace, and made you to differ, and given you those discriminating properties and pri-

viledges, which hee hath denied to others.

Take notice of your actual fins, in thought, Actual word, deed; of your omissions, passions, commissions, failings every day, that you may make your peace with God every night; for how can your fleep bee sweet to you, if you go to bed with so bitter a thing as fin in your bosome, unrepented? Who could fleep in the night, that carrieth a Toad in his breaft to bed with him? Sin is as full of poison, as a Toad, As you should walk with God on the day as two that area- Amos 3. 8 greed: fo you should lie down as friends with God at night; if you defire God would give you that fleep hee bestows on his beloved ones. You know not what a night may bring forth. It is good for you to take account of your waies, as the Master doth of his servants at even; and to Mat, 20. 8 observe your fins every day, to the end you may not commit the same fins again to morrow you did to day, but get power over them from day to day.

Especially observe your beloved fins; or, to Beloved which you are most prone and subject; by which fins. you are oftenest and easiliest overcome; or which are most fuitable and pleasing to your nature, the thoughts whereof tickle you with delight. If th oughts of praife, applause, and preferment do

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Cql. 1, 20

Jus inre.

Jus ad rem

Repens

fin requi-

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do so; then pride is your beloved fin. If thoughts of flethly pleafure tickle you, then uncleanness and voluptuousnels are your darling fins. thoughts of filver and gold, or great estates, then coverousness is your Dalilah. If thoughts of others shame, ruine, misery, delight you then malice, envy, and revenge are your iniquities.

A beloved fin, or Mafter-luft, is a Beelzebub, or Prince of Devils in you; the Captain General of all the forces of fin and Satan in your fouls.

This is the plague of a mans own heart, which King. 8. every one ought to know; who defires God

should hear his prayers. 38, 39

> . Exercise your selves every day, in these two. Pardoned to you.

To get fin 2 Mortified in you, and purged

Cfrom you.

To get fin pardoned to you. Though Christ Pardon of alone hath purchased pardon for you by his death, and reconciled you to God by the blood Eph. 1, 7

of his Cross yet God prescribes and requires several things, as waies, in which hee will dispense remission of fins to you, or as means yee should use to apply pardon to your selves, whereby yee

come to have right in it, or possession of it, as by the blood of Christ yee have right to it, or purchase of ir.

These are 5. 1 Repentance, 2 Faith, 3 Prayer, 4 Forgiveness of others, 5 Forsaking of sin.

The first means of obtaining pardon of sin is repentance. If you would have your fins pardoned to you, you must repent of them, that is, Be grieved at your hearts for them, chiefly

tance, for because you have displeased and dishonoured red to pare God by them, as David did. l'int si.4

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2 Confess them one by one before God, with all the aggravating circumstances, and arguments to make your fins more odious, and your felves more vile; judging, and abhorring your felves, and taking shame to your selves for them, giving glory to God, as Ezra and Daniel did.

This is to repent of your fins; and thus yee should do to obtain pardon of them, because

God hath joyned repentance and remission together (let none put them afunder) four waies. In Precept, God commands all men every

where to repent, who defire remission of fin, Repent and be baptifed (faith Peter to the converted Jews) for the remission of sins .-- And repent and be converted, that your fins may be blotted out, &c.

2 In promise. For, promises of pardon are cap. 3. 19 made only to the penitent. - Wash yee, make yee clean (faith the Prophet) that is, repent of your

fins; -- then, though your fins be as scarlet, they shall be as white as Snow; that is, God will forgive them; even fins in grain. If we confess our fins (saith John) God is faithful and just to forgive us our fins. In the Covenant of Grace, God promi- Ezek. 36. feth, not only remission, Heb. 8. 12. but an heart 25, 26 of flesh also, that is, repentance; a new heart, and a new spirit, that is, a broken heart, and a contrite spirit. And to take away the heart of stone,

3 In practice. For, God pardoneth none but penitent persons, such as David, who acknowledged his fin to God; and the woman who 2 Sam 13. washed Christs feet with her tears, and wiped 13 them with her hair.

that is, the hard and impenitent heart from us.

Christ gives remission of sin to none, to whom. 48 hee gives not repentance also; and first repentance, before remission. B3 A Christ

Ezra. 9. 6 Dan. 9. 8

Repentance and remiffich joyned.

Ifa. 1. 15. 17, 18

Luk. 7:38.

47

4 Christ first hath joyned repentance and remission together in preaching, both his own, and his Apostles. For Christ himself preached re-

pentance as well as remission, -- Repent saith Mar. 4. 17 hee, for the Kingdome of Heaven is at hand. And after his refurrection, hee commissionated

his Apostles and successors in the Ministry, Luk-24. preach repentance and remission of fins in his Name.

On the contrary, God hath joyned impenitency and perdition together: Except yee repent, faith Chrift, yee fhall all likewife perifh.

Object. Cannot God pardon fin tous, without

requiring forrow of us for it?

Ans. What he can do out of his absolute power, we are not to question; but to look to what he will do, for his will is law. And this is the will & command of God, that every one should repent of their fins, who would have their finsforgiven.

Quest. Why doth God require repentance in the

case of remission of fin?

Ans. 1 Not to make God amends, or fatisfaction to his law and justice by your forrow for the wrong done him by your fins; for Christ hath done (or rather suffered) that for you to the full. All your grief, though ye should weep out all your moisture in penitential tears, could not make the least satisfaction to God for the least fin.

2 But repentance is required upon another account, to prepare and fit you to receive a pardon, or to dispose you into such a frame as is fuitable for fuch a mercy. For to bee truly fenfible of, and deeply humbled for your fins,

I Will discover to you your need of pardon of

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Why repentance is required to remiffion?

fin, without which we shall perish for ever.

2. Will make you feek to God earneftly for it; as the fick feek to the Physician: and humbly to lye low at Gods feet, as the woman in Luke 7 38. a fit polture to take a pardon in.

3 Will make you prize it highly (repentance endears remission to you) make it to taste very tweet, and you to relish Gods goodness in it: and to thank God heartily for it. As David did, Blefs the Lord O my foul, and all that is within me bless his holy Name. -- Who forgivesh all thine iniquities.

Pfal. 103. 1,2,30

4 Will make you keep it carefully, as condemned persons do their pardon, because it is their life.

Impenitent persons want all these. They see not the need, feel not the want of pardon; they do not

prize it nor defire it.

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The second means to get pardon of sin, is faith in Christ; To beleeve Christ dyed for your fins, and role again for your justification; to procure remission of sins and reconciliation with God for you : At least, to rely on Christ for the same. Be-

caule, God hath intail'd promifes of pardon upon faith in Christ: To him give all the Prophets witnesse, that through his name, who soever beleeve in Ad. 10.43 him, shall receive remission of sin. God hath set forth

Christ (saith Paul) to bee a propitiation through faith in his blood, to declare his righteon neffe Rom. 3.15 for the forgivenesse of finnes -- And, we are justi- Rem. s.t fied by faith.

2 Where ever Christ saw faith, he forgave sin. As to the woman that had been a finner, her faith obtained her pardon, -- and to the Pally man; When Christ saw their faith, that is, his faith as Well

Faith is a means of pardon. Rem. 4.25

I uk.7 43 50. Mat. 9. 3

Why

faith is

required.

Mar.9. 24

well as his friends faith, bee faid to him, fon, be of good cheer, thy sinnes be forgiven thee. had faith for his healing, and he for the pardon of his fins.

Quest. Upon what account is faith required

to remission of sins > Answ. I. Not to justify you by the dignity of its act (or to credere.) For your faith is imperfect as well as your works: (for ye know and beleeve but in part) and imperfect faith cannot justify you, no more than imperfect works. The fins of your faith (as doubtings, staggerings, sec.) or the remains of unbeleef in you, are sufficient to condemn you; or fuch, from which, nothing can fave you, but the blood of Christ, apprehended by faith. That which deferves condemnation cannot merit remission, or justify of it self. Faith justifies meerly by the merit and worth of the object, which it lays hold on, which is the righteousness of Christ.

Phil.3.9

2. But faith is required as a hand which yee should put forth, 1. To receive pardon of your fins.

1. At Gods hand, as a free gift, for hee blotteth out your Transgressions for his own

fake.

Ifa.43. 25 Eph. 1.7 A&. 5. 31

2. At Christs hand, as a purchased commodity bought for you with his precious blood and given to you.

2. As a hand to lay hold,

1. On the name of God (that is, his mercy) as the main moving cause of your remission by Christ, which God hath proclaimed for that

Exed 34. 6,7

purpole, The Lord, merciful and gracious, keeping mercy for thousands forgiving iniquity, transgreffion,

gression and sin, that is, all forts and all acts of sin,
-Because be delighteth in mercy.

2. On the name of Christ (that is, his merits and mediation) as the sole procuring and promeriting cause of pardon of sin, and peace with God. Therefore repentance and remission of sins must be preached in his Name, and through his Name, whosever believeth in him, shall receive remission of sins. I write unto you, little child dren (saith John) because your sinnes be forgiven you for his Names sake -- Faith is required as a hand to put on the righteousnesses of Christ, and to cloath your souls therewith.

3 Faith is required as a hand to lay hold on the promises of pardon, as security for the

fame.

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Unbeleevers are unpardoned, because they have not a hand (of faith) to take hold on Christ as a surety, or to receive a pardon from him.

The third means is prayer. Christ hath taught us to pray as oft and as earnestly for pardon of our fins, as for daily bread or as we do fin, that is every day. When God hath promised remission to Ifrael in the Covenant of grace, he adds this as a means we should use to obtain it, I will yet for this bee enquired of by the honse of Israel to do it for them, that is, they shall pray for it. A pardon is not worth having, if not worth asking. The Publican that prayed for pardoning mercy, Lord bee mercifulto mee a finner, went to his house justified rather than the other, to wit, the Pharifee, that is, hee and not the other. The pharisee justified himself, therefore God would not acquit him: the Publican condemned himself and God gave him a pardon God

Mic.7. 18

Luk.24.47 Act.10.43 1 Joh.2.12

Phil.3:9

Prayer means of pardon, Mat, 6.11;

Ezek. 367 37.cum.

Luk.18.13

Zech. 12.

Dan.9.9

TO Supplications, before hee fet open to them a toun-Zech.x3.1 tain for remission of fine-they shall pray for it, Mat.18.32

before they have it .- The Lord forgave his fervant all his debt, ten thousand talents; because he defired him.

Quest. Upon what account is prayer requir-Why ed to obtain pardon of fin? Prayer is required. Answ. To give glory to God, two waies.

1 By acknowledging him the fole Author of forgiveness, or his Deity herein, for he only is a God of pardons; None can forgive fins but God. Nch.9.17 Mic.7.18 To thee, O Lord, our God, belong mersies and for-

givenefs, faith Daniel. 2 By the exercise of Faith and Repentance,

which may be done conveniently and commodioufly in Prayer. As, 1 By confession of sin, for that is one part of

prayer, and hereby a finner gives glory to God, Plat st. 4 as David did, My for (faith foshua to Achan)

John 7.19 give glory to the Lord God of Ifrael, and make confession unto bim.

2 By fiducial petition for pardon, for that is another part of Prayer. Abraham by beleeving gave glory to God. Whatever ye ask (faith Man 21.22 Christ) beleeving, (be it pardon of sinne) ve

shall receive. The heart of God is lo fee upon mercy and pardon, as your request for it does both gratify

and glorify him. The Fourthmeans, is forgiveness of others their injuries done you. Observe how earnestly Christ present this upon all that pray to God for pardon of their fins, not only in the fifth petition

Forgivemels of o. thers.

Rom.4.30

Mat 6. 12

YCF. 14,15

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ut after the end of the whole prayer, to wit, 1 As a means by which ve may, and withe and ut which ve cannot obtain pardon of the Lord. oun-2 As a mark or evidence, to give you affurance, rit. hat if yee do cordially forgive others, God fervill graciously forgive you. For give, and ye shall aufe

e forgiven. This was a feal of the Coloffians el ection, to forbear and forgive one another, even

s Christ forgave them. How oft shall my brother in against me, and I forgive him (faith Peter to

Christ) till feven times ? Peter thought that fufficient. But Christ laid unto him, untill feventy imes feven; that is, toties quoties, as oft as hee

offends, without flint or bounds. Then God

will multiply pardons to you.

Object. Christ requires I should forgive my brother seven times in a day, yet it is but if hee return to mee so often, saying, repent, no other-

wife. Answ. If your trespassing brother do come

and acknowledge his offence to you, then you must for give him, and receive him actually into reconciliation and amity with you. If he do not repent, yet your hearts should be ever ready

to forgive and receive him, when he doth repent however keep your hearts free continually from all malice, and bitterness against him; and defire

of revenge.

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Q. Ulpon what account is our forgiving of Why forothers required to our obtaining of Gods forgiving of us?

Answ. Upon a fourfold account.

I For conformity, that there may bee a fuitablenesse in you to God in shewing mercy; you must be like your heavenly Father inforgiving, as well as in giving. 2 As

Col.3.13,

Mate 18-21 Verf.22

In.55.7

Luk 17. 35

givenels of others is require 3,6

2 As a fruit of justifying faith. Therefor their when Christ had taught his Disciples, to forgin Go our faith; that is, that wee may bee able to d par it.

Luk.17.4,

3 To strengthen your Faith in God, that I ye do through Gods grace forgive others, how (ar much more will your heavenly Father forgive qui

yourhe being God, and not man; all your good give ness being but a beam of his Sun, a drop of his off Ocean. Mercy in you is a token and pledge of for your interest in Gods mercy. Blessed are the mer- wid

Mar.5.7

ciful, faith Christ, for they shall obtain mercy. 4 As a necessary concomitant, some say, An- abo tecedent of Gods forgiving you your trespasses.

Christs often and earnest inculcating it, hints to fin you a necessity of it; which he present in his reddition or application of the Parable of the fir King, who took account of his fervants, and for-

gave one ten thousand talents, verf. 24. and was

23. to the end. Verf. 28

Mat. 18.

Verf.34

Verlas.

[2m.2, 13

wroth with another servant, who took his fellow-servant by the throat which owed him but a hundred pence. His Lord delivered him to the tormentor, till hee should pay all that was due to him. How doth our Saviour apply it? So

likewise (bal my beavenly father do also unto you, if ye from your hearts for give not every one his brother their trespasses. He shall have judgement without mercy, faith James, that hath shewed no mercy, and mercy rejoyceth against judgement.-Hee that

doth not pardon others, God wil not pardon him These two, your forgiving of others, and your receiving of forgivenesse from Godare inseparably conjoyned by God. So long as you harbour

malice in your hearts, and will not forgive men

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refor heir trespasses, you cannot bee assured that

Orgiv God harh forgiven you your trespasses. The fifth and last means required to obtain Perfaking

The fifth and last means required to could be pardon of fin, is forfaking of fin. When you of fine pardon of fine past, bring in come to God to beg pardon of fins past, bring in hat your hearts a fixed purpose against those sinnes how (and all the rest) for time to come. This Godrengive quires of all that seek, and sue to him for for-

ood giveness. God hath intailed promise of pardon of his offin, to forsaking of sin, Who so confesset and forsaketh his sin, shall have mercy. Let the

mer wicked for sake his way, and the unrighteons man y. his thoughts, and return to the Lord, and bee will

An- abundantly pardon.

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ffes. Quest. Upon what account is forfaking of s to fin required to the obtaining of pardon of fin? his Ans. I Because God hath joyned pardon of

the fin, and power over fin together, and prefleth the one upon you in way of duty, as well as prowas miseth the other to you in way of mercy, to prefelvent the great abuse of his mercy.-- Put away the but evil of your doings, faith God, Ceafe to do evil, learn to do well, then come and I will give you a 16a.1.16,17 pardon, God joyns pardon of fin, and power o- 18

ver fin together in his promise, He will subdue our iniquities or cast them into the depth of the fea. Mic.7. 18, 1 What King will pardon a Traytor in 19

whom hee can discover a purpose to practice

Treason again?

2 Because Christ joyns the merit and efficacy of his death together, the death of Christ is not meritorious for any to obtain Remission, in whom it is not also efficacious to subdue sin-

Christ hath obtained pardon of Sin for them anly, to whom hee gives power over Sin, whose hearts

16.55.7

Son Jesus (faith Peter) to bless you, in turning very one of you away from his iniquities. Queft. How may we know that our fins at

How to know fin is pardon-

A& 3. 26

pardoned to us? Anfa. 1 Seek and wait on God to give you a pardon, and light to read it; by his spirit to witness to your spirits, that your fins are forgive en; and to speak peace to you, and say to you

fouls, as Christ to the Pally-man, Son, be of good Mat. 9.2. obserthy fins are forgiven thee.

Make use of the means (you have heard) to get pardon, as marks or figns of affurance thereof, to know your fins are pardoned, Ex gr. If you know, that you have repented of your Sins, heartily; that ye do beleeve or rely on Christ for forgivenels stedfastly; that you have

prayed for it carneftly.

That your hearts are ready freely to forgive others the wrong they have done you; - that you hate and strive against your Sins sincerely; and do as unfeignedly defire you may fin no more, as that God would pardon your fins past,

Then you may know affuredly your fins are forgiven your because this is (as you have heard) the way of God to obtain pardon, and God hath irtali'd the promise of pardon upon all and eve-

ry one of thele:

To which let me add, if ye love God for his pardoning goodnels made out to you as the woman did, Her fins which are many are forgiven her faith Christ, for floe loved much; -- and fear him for it, - There is for giveneffe with thee, faith the Pfalmift, that thou mayeft be foured.

Secondly, Exercise your selves daily to get sin

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purged from you, and mortified in you by these eight means.

The first is consideration of the great evil that is in fin, even in your fins, as hainoufness, filthinels, bondage, deceitfulnels, milery.

There is the and the bear and I Haincufnels in fine that appears two

wates. I By the person against whom it is commit-

ted, that is God, a holy, righteous, glorious, dreadful, infinite, incomprehensible Majesty, who is able to fave, and to deltroy, and what a lam. 4.12 dishonour and provecation Sin is to God,

2 By the passion of Christ, who suffered to put away Sin by the factifice of himfelf.

Sin is fo grievous a crime, as no less than a God could fatisfie for it, and fave you frem it: and that no easier way than by fuffering, and that of no less evil than death, and of no other kinde of death, than the curled, painful, thameful death of the Cross, -- O hainons Sin, that caused the dear Son, and immaculate Lamb of God to bee flain for the expiation of it!

2 Filthiness in fin; it brings pollutions on flesh and Spirit; it makes you all as an unclean thing, and all your righteousness to be as filthy raggs. Sin makes you ugly in Gods fight, for his eyes are purer than to behold iniquity; and loathfome to his stomach, as it did Landicea, for which hee will four you out of his mouth; and to flink in Rev. 3 16 his nostrils, so as nothing can perfume you but the sweet-smelling favour of the sacrifice of his death.

Yea, Sin is so filthy, and black a spot, and deep Itain, as nothing but the blood of Christ can take

Means of Mortification of fin. 1 Confide ration of the evil ! that is in

Pfal. 51. 4

2 Cor. 7. T Ifa. 64. 6

Eph. 5. 2

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Heb. 3. 13

Eph.4. 22

it out, or wash you white. Yea, Sin is a systeme, or compound of filthiness, real, or imaginary,

3 There is bondage and tyranny in Sin; your lusts are Lords, they exercise dominion over you, and captivate you, or bring you under, as slaves to serve Sin, and obey it in the lusts thereof; which is the basest bondage and drudgery in the world, far worse than that of Egypt.

world, far worle than that of Egypt

4 There is deceitfulness in Sin. Sin seems a friend, but is your greatest enemy, it promisest good, but performs all evil. Sin kisseth you, and stabs you; pleaseth you, and poisons you; gives you a little honey of delight, and stings you to death; it makes you sport, but it puts out your eyes, and sets you to grind as the Philistims did Sampson. It promises you liberty, and then brings you into snares. Lusts lie in your bosome, and cut your throats. They draw you backward, and hale you to Hell, while you think you are going to Heaven.

Sin is a Mass of all the cheats, consenage, fraud, and false-hood, which the Devil that old

Serpent can devise.

Maily, There is misery, and mischief in Sin, which it brings upon you through the erighteous judgement of God; as loss of God, Christ, Grace, and Glory, Heaven, and Happiness; yea of your precious immortal souls; and gain of Gods wrath, and judgements, temporal, spiritual, and eternal; Weeping, mailing, and gnashing of teeth, with the Devil and his Angel: in the lake that hurns with fire and brimstone for ever.

These are the natural fruits, or proper effects

of Sin.

When the minde is possessed with a serious

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consolation; or deep apprehension of the manifold evils that are in fin; it fets the heart against it, and refolves to banish sin out of heart and life.

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Consideration is a means of mortification of fin: or makes way for it, as the arraignment of a malefactor doth for his execution.

The fecond means of mortification is detellation, or utter hatred of fin as it is fin, or upon the

fore named grounds. Yee that love the Lord hate wil, faith the Pfalmist; for hatred is a stabbing,

murthering affection, it pursues sin with a hot heart to death, as an avenger of blood, feil.

of the blood of the foul which fin would fplil, and of the blood of Christ which sin hath shed. Hate fin perfectly and perpetually, then you will

not spare it but kill it presently. Till sin bee hayou ted, it cannot bee mortified you will not cry ayou gainst it, as the Jews did against Christ, Crucify it,

Crucify it; but shew indulgence to it, as David did to Absalom, and say, Deal gently with the

young man; with this or that luft, for my fake. Merty to fin is cruelty to the foul.

The third means is faith in Christ, and in the promifes.

i In Christ to draw vertue from his death, to kill corruption in you; and to sprinkle his blood upon your fouls, to wash away the filth, and to

drown the life of your lusts, as the red sea did

the Egyptians, and to sweep them away, as the ri- Judes 14 ver Kilhon did Sifera's army, Christs death for fin puts Sin to death, is the efficacious cause of the death of Sin in you. Christs blood is both clean-

fing and cirring to the foul as fordan was to Na- 1 oh ; man of his leprofy) & by both it is killing to fin, i King,

2 -Deteffa. tion of fly.

Pfal. 97. 10

2 Sam. 8, 9 3 Frinha

Christ.& in the promiles.

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18 Pow er over fin. The mortification of Sin in us is the likeness of Christs death, into which you are planted together with Christ: Or conformity to his death, that is, to Rom. 6.5. Phil.3.10 dye to fin as Christ dyed for sin. Faith is appointed by God to be the instrument for applying or drawing this fin-cleanfing, Sin-healing, Sin-killing vertue, from the death and blood of Christ to your souls. Hence you are faid to have your hearts purifi-A&.15.9 ed by faith.

2 Faith in promises of mortification and puri gation.

I Of mortification of the power of Sin in Mic.7.19 you. As --- He will subdue our iniquities, and cast all our firs into the depth of the fea. -- Knowing this, that our old man is crucified, that the body of

fin might bee destroyed, that henceforth we should not ferve fin, -- For fin shall not have dominion over Rom.6. 6 you, for yee are not under the Law, but under ta Verf.14 grace.

> Faith in the promises of purgation from the filth of Sin.

-- I will fprinkle clean Water upon you, and yet ic Ezek. 36. 36. vid. hall be clean from all your filthine (e. Zech 13.1 -- The blood of Jesus Christ cleanseth ws from sin. 1Joh. 1.7 -- Unto him who hath loved us, and washed un ou

from our fins in his own blood. Rev. 1.50

Thele promises are our security to assure us the tra thing shall bee done, to wit, that our Sins shall be subdued in us, and purged out of us.

And they are also obligations to God to effect ga the fame for us. Faithful is be that bath promifed I Thele S. who also will do it.

In this thing, As you beleeve, fo shall it be domety por 8. 13. unto you, According to your faith in God, and

fs of in his promises; so will he drive the enemy, Sin, et ber out of your fouls. As I frael by faith scaled feris, to cho's wals, and beleeved them down: so you may by Faith destroy and throw down the strong ftruholds of Sin in you; and beleeve them to death, Heb. 16.30 fing, as well as pray or repent them to death. This is leath your victory, as over the world, fo over Sin, even your faith.

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I loh. s. d In these promises of Mortification are laid

up flaughtering weapons, as swords and knives, to cut the throats of your lufts, stab them to the heart, and let out the heart blood of them.

-- While you lay hold on these promises by Faith, you take these weapons into your hands, to do execution upon your corruptions:

The fourth means of Mortification is repentance or godly forrow for Sin for that is a means under to obtain not only pardon of Sin, but power on the ver Sin; and to put down the dominion of it, as to escape the damnation of it. Peruse (yea, expe-

nd yes rience in your felves) Pauls Catalogue of the 2Cot,7.11 effects of godly forrow in the Corinthians, each

ed mon; and all of them joyntly, are like a threefold tord (not easily broken) to hang up Sin, and us the trangle it. The breaking of heart in forrow for shall t, breaks the heart and arm, or power of fin, and fets the whole heart against it; shedding of effed cars for Sin, drowns it, and carries it away, as mifel, Pavids tears did his Adultery, and Peters tears

m fin of which had a killing influence upon corrupti-

lid his fears, and denial of his Master. Wee be don lever heard of them, or the like they did any and note: Sin is of a merry disposition, and loves of to stay where forrow abounds, sighing

and weeping for Sin dasheth it out of counter nance, yea out of heart.

A Christian may mourn Sin to death, as well

Watchfulness over your felves. Mil.2,15, as hate it to death. The fifth means of Mortification, is watchfulness over your selves, Take heed to your (pirits, to suppress the first thoughts or motions of corruption within, to avoid all occasions of Sin without: and to relift all tentations to Sin from

Gal.5. 24

within, or from without, They that are Christs, crucify the flesh, with the affections, and lusts This is principiis obstare, to stop sin at first, to nip lust in the bud, to kill this Cockatrice in the egge, and stifle this childe of the Devil in the Take heed alfo to your waies, as Da womb. vid resolved and did; to your senses, mouths, and

Pfal 39. I

other members. Set a strickt watch, and strong guard upon them all, to prevent fineither from going out, or comming in through them. For sin is subtil as a serpent, and if not narrowly watched, will quickly winde it felf in and our without being taken notice of. Where no watch is kept, no fin is killed. But 'a tolleration i

3 Pet. 5. 8

granted to all transgressions. Be sober and watch The fixth means is holy duties, or Ordinan ces improved, as weapons edge-wife to cut an kill your Lusts, as Antidotes to expel the poylon of fin, especially the Word, Sacra ments, and Prayer, constantly, and consciona g bly used.

6 Holy duties.

The Word of God, hear it, read it, and hid Plat. 119. it in your hearts, as David did, that you may no

1 .. & 174. fin against God.

The word is the sword of the spirit, to cut of the head of Goliah, feel. of gigantine lufts the

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fight against the soul, and to cut tentations into shivers, as Christ did.

A Scriptum eft, As it is written, will put Sin and Satan to flight.

The word is also your shield to defend you against all the assaults of Sin and Satan, or batteries of tentations. The heart fenced with it, is Canon-proof.

2 The Sacraments are instituted to be instruments for conveyance of vertue from Christs death into your fouls, to mortifie your fins. To be channels through which streams of blood flow from the fides and heart of Christinto your hearts, to carry away your fins. Herein Christ doth execution upon them, and gives command that these his enemies (your fins) which will not suffer him to reign over you, should bee brought forth and flain before him.

Make use of Sacraments against your fins, as men do of Assizes against Maleta Stors, as Robbers, Murderers, to get them condemned and cut off.

3 Prayer to God, for power over Sin, as for pardon of Sin; for the Spirit to mortific the deeds and lusts of the flesh in you, as well as to testifie your adoption; and for grace sufficient to fight and conquer your most predominant lusts, and to call God in to your help, and interest, and ingage him to take part with his grace in you against your corruptions.

Can you ask any thing more agreeable to the will of God, than the killing of your lufts, that you might not fin against God? Upon this account you may bee confident hee hears you, and that you hall have the petitions you defire of

him.

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tha figh him. O pray your Sins to death. Wreftling fo with God by prayer is the way to prevail againf m Sin, as Paul did at length against the Angel of su Satan that was fent to buffet him. Commit your the felves by earnest prayer into the hands of God, as

to bee kept from your iniquities. Fasting and or prayer will cast out such lusts and unclean spi- or Mar. 17. rits, as cannot bee otherwise ejected.

The seventh means is, the spiritual combate 1; 7 Spiritual well managed, for contraries put together, do D combate. conflict and conquer one another. Sin and grace va

Thek are like fire and water, light and darkness. flesh lusteth against the spirit, and the spirit against me the slesh, and these are contrary the one to the other. an The life (or exercise) of grace puts Sin to death, the

in the duel between the flesh and the spirit; re-fe fifts and overcomes it, and keeps it under, as ly humility doth pride, and Sincerity doth Hypocrify, and Faith doth Unbeleef.

Where there is no opposition, there is no re- no straint. Where there is no contrary principle of m grace, to cross and curb sin, there sin overflows

like a River without banks.

Would you have a lust curbed and subdued ? fi nourish, strengthen, and act vigorously the con- ar trary grace; as if you would have pride, cove- w toufness, uncleanness, malice, mortified in you; maintain and exercise humility, contentation, we chastity, and charity as much as you can. Grace will drive out fin as one pin doth another.

The eight and last means of mortification of II Sin, is self-fortification.

Fortify your selves every morning against those special sins, to which you are most subject, or most like to be tempted on the day; by having R fin.

5 Selffortification against

10.

of forme Scriptures or argugainst ments that are directly against your fins, as a gel of sword against the heart, and a knife against the your throat; as precepts, promises, threatnings, ex-God, amples, effects; and the beauty and benefit of the and contrary graces. As, art thou prone of thy felf, in spi- or like to bee tempted by others?

To anger? Think with thy felf, should Anger! nbate I give way to passion? I shall give place to the er, do Devil, who will thereby get within mee, and ad- Eph. 4.26,

grace vantage against mee; If I let wrath in, I cannot 27 The keep Satan out, -- I shall violate an express com-

mand. - Bee not hasty in thy spirit to bee angry, for Eccles. 7.9
ther. anger resteth in the bosome of fools. -- Hereby I
eath, shall discover weakness and folly and shame my
Eph. 4.30, ; re-felf: and grieve the spirits of others, yea, the ho-

ypo- And do no good. For the wrath of man doth not lam. 1. 20 work the righteon [ne [s of God; God will not hoo re-nour mens passions to bee instrumental in refor-ble of mation.

fe-

lows Gods cause may sometime need your patience, but never your sinful passion. Withal conneed? sider the amiableness and sweetness of a meek
conand quiet spirit; it is an ornament to man or
woman, and it is of great price in the sight of God. C vetour

you; 2 Are you prone to covetousness? Consider acts. race your conversation bee without coverousness, and

bee content with such things as you have &c. If

on of Ibee covetous, I shall bee culpable; For they that will bee rich, fall imo temptation, and a snare, and ainst into many foolish and hurtful lusts, which drown ject, men in perdition. -- And, the love of mony is the 1 Tim. 6.9 ving Root of allevil, &c. Vest. 10

3 Are

24: Power over Sin. Are you prone to pride? think, If I bee-Pride. proud I shall destroy my self, and lay a foundation of ruine to mee, and my house, for the a Wise-man tells mee, that Pride goeth before de of fruition, and a high minde before a fall: And a b Pro. 16. 18 mans pride shall bring bim low; I shall make God I Chap. 29. my enemy, and I had better have all the world 23 . against mee, than God .- God refifts the proud of Iam. 4. 6 and beholds them afar off. Pfa-138.6 Consider also the beauty and benefit of an I humble spirit. God gives grace to the humble; yea. 4 3fa. 57. 85 he dwels in them, as in his Heaven upon earth-

Mic. 6. 8. and they walk with him .- Honour hall uphold of Pro.19.23 the bumble in (pirit. Are you subject to excess in eating and p Excess.

Verfe 3

drinking? Think feriously of the Wise-man ? counsel, especially when you are to go into company, or unto feafts. -- Wine is a mocker, and from drink is raging, and whosever is deceived thereby is not 11 wife: I shall play the fool, and shew my felf. I simple one to be overcome with Wine or strong d

Pro. 10. I drink. -- When thou fitteft to eat with a Ruler, confident diligently what is before thee, and put a knife to the I Pro. 23. 1

throat, if thou bee a man given to appetite; that is eat moderately (for dainties are deceitful meat) and bee as atraid to exceed therein, as if thou shouldest have thy throat cut for the same. And ? Paul tells mee, If I make my belly my God, de Phil. 3.19

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Articion will bee my end. 5 Are you inclined to, or like to be tempted Uncleannels. to uncleanness? Think ponderingly how contraty is this to the will of God. which is even my fan a diffication, that I should abstain from fornication to I Thef. 4

I bee -- And know how to possesse my vessel in Holines's unda and Honour, not in the lust of concupiscence, even r the so the Gentiles which know not God. -- should I re de commit uncleannels, or give way thereto, I shall And bee as one of the fools in I frael, and whither God shall I cause my shame to go? as Tamar said to 2 Sam. 132 world Amnon: -- Yea I shall hereby expose my self to proud condemnation, For Whoremongers and Adulterers God will judge, and exclude my felf from of an Heaven for ever; For neither Fornicators, nor Aesyea, dulterers, nor Effeminate, nor abusers of them. arth- selves with man inde, shall inherite the King dome sphola of God. Think also of Tosepho peremptory, and constant refusal and repulse to his Mistrisses img and portunity to commit folly with her; -- How can man I do this great wickedness, said bee, and fin against o into God? and of Jobs covenant with his eyes, not to look upon a maid.

6 Are you addicted to verbofity or talkativeis ra is not nels, to speak too much, or rashly and vainly? felf. Take James his curb into your mind and mouth trong daily: If any man feem to bee religious, and bridleth not his tongue, hee deceiveth his own Iam. 1.26 nsider beart, this mans Religion is vain: If I cannot to the rule my tongue, I spoil my religion; I shall nat is contract much guilt, and bewray much folly; thou fin, but bee that refraineth bis lips is wife. And,-And The tongue of the wife ufeth knowledge wight, de but the mouth of fools poureth out foolighnelle, and what is in the widst of them is made known. -Yea, Of every idle word I hall speak, I must apted give account at the day of judgement. If I do not guide my tongue, I shall undo my self utterly; for tongue as well as hand may bring mee to hell. Con-

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Heb. 13. 4

I Cor, 6:9.

Gen.39.93 10, &c. lob 31. I

Verbofity.

Pro.10. 14 Pro. 15. 2 Pro. 14. 33.

Confider also, how careful David was to go vern his tongue well. He refolved it, -- I am pur Pla. 17.3 posed, said hee, that my mouth shall not transores PG1.39. I - Hee indeavoured it. - I will take heed to m waies, that I fin not with my tongue . - I will kee my month with a bridle, -- Hee also prayed for it, -- Set a watch, O Lord, before my mouth, ken Pf2. 141. 3 the door of my lips.

And the Apostle James makes this a parcel of Iam. 3. 2 perfection, -- If any man offend not in word, the same is a perfect man, and able also to bridle the whole body

Then should you furnish and fortify your felves with spiritual weapons out of Gods armory against your special corruptions every

morning.

Quest. How may wee know when sin is mortified in us ?

Anf. Let mee give you first a caution, then a

character of true mortification.

A exterior about metelfication.

First. A caution Be not deceived in this marter of mortification, because there is something like it that is not it. For fin may feem,

1 To be dead, when it is but afleep, and will waken again; or in a fwoun, and will recover, and bee as lively and vigorous as ever.

3 To leave you, and bee quite gone from

you, when indeed,

1 You leave it, not for want of love to it: but either out of fear of punishment for it i on earth, or of torment in hell; or for lack of strength to practice it: Thus the fick man leaves drunkenness, because his stomack will not bear strong drink, and the aged person leaves uncleanness, when the strength of na-

ture for fatisfying lust is spent, as the limp

goes out, when the oyl is fpent.

2 When fin doth but diffemble flight or retreat for aseason, that it may lie in ambush and furprize you, or return and affault you with a greater force and advantage (this is fins stratagem against the soul) as a man goes back that hee may take a longer leap, or give a greater stroak.

3 Or fin may feem to be mortified in you, when 1 It is only restrained or kept in (but the

life is whole in it) as a thief in the Gaol, or stocks; as a dog chained and muzzled; or as a fire that seems to bee extinct, when it is only hid, and kept in the ashess or like a

Lion that lurks and coucheth in his den. When fin is let loofe, and the restraints taken off it, as chains, muzzles, &c. then it will rob like a theif, bite like a dog, burn

like fire, tear and devoure like a Lion.

2 Or when it is only metamorphized, or transformed into another shape or kind, as when Sin is turned from one extreme to another as from covetoufneffe to prodigality, from prophanenefle, to idolatry, from pride, to fordidnesse, from melancholly, to mad mirth, from passion, to stupidity. This is no mortification, but meerly a transformation, or alteration of Sin.

4 Or Sin may feem to bee weak, and let you lack make sport with it, as the Philistines did with nan Sampson; when it is strong and able to pull the will house down upon your heads (as Sampson did Judg. 16. fon upon the Philistines) and destroy you body and na- foul.

5 Or

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S. Or Sin may on the contrary feem to be live in a ly, stirring, and vigorous in you, when it is more both rified: or hath received its dead blow; which i of can never recover; as Hens, Turkies, Chicken we thir and struggle vehemently when their head are pulled off; fo do some men, when the pang of death are upon them; which is ultimus co natus.

Therefore bee warned, and beware of decep

tion in Mortification. To this end,

A charaeter of true Mortification.

Secondly, Let mee give you a character of true mortification, in four particulars, as in the manner,

I Of Sins being in you, and your being affeeted with it.

2 Of your committing of Sin.

3 Of your forfaking and refifting of Sin. 4 The death of Sin is discerned by life of grace.

Now fin is in the Saints.

In the manner of

Sins being in you; And, 32 Your being affected with Sin.

1 Of Sins being in you. Sin is mortified when it is in you, as out of its place, or not in its pro-

per place, therefore it is,

1 Unquiet, unruly, and troublesome, and troubled; like a fish on the dry ground, or a bird wandring from her neft; like Cain a fugitive in the land of Nod, or like the unclean spirit, walking through dry places feeking rest but finding none.

Mat. 12. 43

2 Burdensome, it doth gravitare, seel heavy, and preffeth you down; as water doth when it is out of its proper place, to wif, taken out of the Sea, or River, though it feels not heavy in it. For

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be live in agua non babet pondue: Hence, divers into the s mor bottome of the lea, have found the great heaps hich i of waters that have been upon them to bee no nicken weight nor burden to them. head

But where fin is in any foul as in its proper pang place, quiet, and at rest, secure, where it would be, and feels not heavy, nor presseth down the foul, nor disquiets it; There sin is unmortified; and the strong man ar med keeps the house in

peace.

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3 And as a stranger to you, not one of your house; -- as the lust of uncleanness was in David, though hee was fuddenly and shamefully surprized with it: for in the reddition of Nathans parable, fleshly concupifcence was the stranger or traveller that came to the Rich man(that is David) whom hee feasted with the poor mans ewlamb, that was the wife of Uriah.

Where fin is but a stranger, like Hagar the bond-woman in Abrahams houle; and a foul looks at it as none of his, and is weary of it, and huncheth it; there fin hath received its mortal

blow.

2 Mortification may be discerned in or by the manner of your being affected with sinne. When your minds dislike and condemn sin to death and hell; your judgement is against it, and your hearts hate fin, even your beloved finnes, more than ever yee loved them; you allow fin no room among your liking affections, as love, desire, delight, and all your disliking affections (as harred, grief, sear, anger,) are mainly set against it: And your minds dislike, and your

hearts hatred of Sin, is 1 Universal, of all and every Sin (even of the

whole

Sam 12.4

How the Saints are affected with fin.

Propert'ca of the hatred of fin.

whole kinde) without exception or refervation of any; as of beloved Sins, as well as horrid, small as well as great; fecret, as well as open. As death seizeth on all the members of the body, so dot mortification on all the members of the body of to S fin, and leaves life in no Sin.

Col.3. 5 2 Constant, without intermission, not by fits. When your fouls diflike and hate Sin, not only when it burns, flings, or pincheth you, but when it

is quiet and doth not molest you.

3 Implacable, without any mitigation or reconciliation. Nothing can commend Sinto you, nor draw your affections to it, or you to have a good opinion of it, nor any Profit, Pleasure, or Preferment Sin can proffer you; nor any commendation from men of it, or folicitation to it; nor hope of impunity or indemnity by it. Where Sin is thus difliked and hated, it is really mortified.

The man ner of the Saints committing of fin.

2 True mortification may bee discerned by the manner of your committing Sin, when it is either unwittingly, or unwillingly committed by you, prater intentionem agentis; not as intended or consented unto at all by you; but as hated, resolved and covenanted against. So that you can fay with Paul, What I do, I hate, I would not do it, or e. and upon that account you can disown it, and lay, It is no more I that do it, but fin that

25,16. Verf. 20 1 Joh. 3. o

Rom.7.

dwelleth in mee. Hee that is born of God doth not commit fin, & ποιει αμαςτίαν, he doth not work Sin as a man on his trade: The godly mans committing Sin is like the Joyners cutting of his finger, that is not his trade, but befide his intention, and against his will :-- Or like the travellers stumbling and falling by the way, and putting his ankle out of joynt, that is not his intention, or

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proper motion, but to go forward: So the godly that mans trade or profession is to work righteous-mal nesse, and do good, not to Sin; For that is as it were to cut his singer; his journey is to go forward in the waies of God towards heaven, not yet the source of the s y of to Sin, for that is to stumble and hurt himself by the way, which is wholly against his will and purpole. Where sinne is thus committed, it is mortified.

3 Mortification may bee discerned by the manner of your forfaking and refilting of in in ner of

four particulars.

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When you not only lop off the sprigs and saking and branches of fin, that is, restrain the outward acts of fin, as of pride, malice, covetoufneffe, uncleannefle, &c. in your lives:but you lay the Axe(of mortification) to the root of the Tree, to cut it down at the bottome, to Subdue the inward motions, or first thoughts and risings of sin within you, and your natural inclinations to evil: to pluck up and root out the habits of fin in you to take away the commanding power of fin which is the life of it; that though it dwell and remain, yea, and sometimes rage in you, yet it may not reign in you (nor play Rex, μη βασιλευέτω η αμαςτια, faith Paul) nor make you obey it in the lusts thereof.

This is the right method and means to take a-

way sin both root and branch,

2 A second particular is, when you refult fin, the objects and occasions of it being present and preffing. As

1 Anger, when you are injured, or provoked, then to reftrain or refrain anger is an evidence of conquest over it, or mortification of it. As in Moles

their for-

Rom, 6.is

Num.I, 3.2. 2 Sam 16 Moses, who when Aaron and Miriam spake against him, was meek and Silent, and in David when Shemei curfed him.

It's nothing for a man to bee meek and calm in his spirit, when hee bath no occasion to bee angry. Anger may live in him, though it do

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2 Vncleanness, when you are inwardly moved, are outwardly tempted to it, then to withstand and repel fleshly lusts, is a sign of victory over it, or that it is mortified in you, as it was in Joseph, who being tempted by his Mistris to lye with her, all importunity being used, and opportunities offered for acting it secretly, yet To seph refused strenuously, and chose rather to fuffer than to Sin; which shewed plainly that the old man and his lufts were crucified, in this

Gen.39. 10,11,12, 15

chaste young man Foseph. Its nothing for a man or woman to keep themselves chaste and undefiled, when they have neither temptation, nor occalion, nor opportunity to defile themselves, or to commit folly; no more than it is for a swine to keep it self clean in a green meadow, where there is no mire to wallow in

3. Intemperance or excels; as to be fober and moderate in the use of meats and drinks, when you have them for before you in abundance; or are amongst company that take liberty to exceed, ver you will not bee drawn to the lame excess of riot with them; This shews intemperance

to be subdued in you, as it was in young Timoth; who did fly this talk of youth sufficiently: for Pauladvised him to drink no tonger water, but feat little winn for his ft omacks fake, and bis ofrem infirmities, ILS.

I Times.

33

It's nothing for a man to bee fober and temperate, when hee hath neither Wine nor ftrong drink to bee drunk with, and but course meat to

A third particular is, when in the combate between the flesh and Spirit, you take part with Gods grace against fin, Saran, and the world, and give no place by subjection thereunto, but you cry out; as the lorded Damfel under the law, to God for help against your corruptions and temptations, as being too frong for you : and

to Christ, for the killing influence of his death, and for gracefufficient to refilt and overcome your lufts at laft.

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When you account yeilding to Sin, and to be brought under by it, to bee the greatest baseness and bondage: veat to be affaulted and molefted with it, to bee the greatest incumbrance.

But to prevail over it, you account the greateftiviotory; and to bee freed from it, the greatest liberty.

When all the acts of hostility or violence you out forth against Sin, are done by you both knowingly not by chance or tinawares as hee that drew a bow at a venture, and smote the King of Afraet between the joynts of the harnels; but of intention and purpole.

And willingly, not as being forced to kill Sin, by fear of shame or pain, or lest it should kill you, or by terrors of conscience frighted with Gods judgements, executed or threatned, but with good will, and full confent.

Mortification of Sin is not like man-flaughter, Dent 4.42 or killing a man unawares; but it is wilful murder of Sin, out of harred of it in times pall.

Deut. 11.

I K az. 22. 34

When

When a man purfues his Sing not as a woman doth her husband, that is gone away from her to ferch him back again; but as one purfues a thief or murderer with deadly feud, by hue and cry, to apprehend him, and bring him before a furtice, and cast him in prison, that hee may ro ceive the meritiof his offence fluir a sours shood

When a man followeth his Sin to death, not as a woman doth her husband, or a man his friend to the Gallowes to fee him executed weeping, and waiting; and wringing of hands and withing the might die for him, or with him But as a manifolloweth a motorious Robber, or Murderer to his execution, rejoycing to fee Tuftice done upon him, and fuch an evil mem-

ber cut off.

The dearh of fin difgrace.

death of Singis differend by the life of grace Sin cerned by is mortified if grace bee quickened; and corrup the life of tion decayeth if grace increaseth in the foul For Sin and grace are like a pair of Scales, as the one gets up, the other goes down; or like the boule of Saul, and of David, as the one grew weaker the other grew stronger, If Faith, Humility Meeknels, Sincerity, live and act, and grow in you, that is a fign that unbeloch, pride, paffion,

hypocrific are flair and fubdued in you. to said

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Gods in lecturents, excessed onthis and

And whitely, notes being f by fear of Rame or pain or left it has

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4 The fourth and last particular is this, the

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Labour after witten with Christi to bee a branch in his wine, and a member of his body; and to this end to receive Christ in a right manner, upon fure and clear grounds.

The fecond Duty

D Eceive Christ in a right manner which I Mall lay out in eight particulars and works 1 With an empty hand of Faith that is 1122 With the hand of Faith, taking hold on Christ, or relying on him to bee, your Saviour, for beleeving in him, is receiving of him -- and by Faith you take Christ home to your hearts, (as Jobs did the Mother of Jefus home to his Not beleeving, is not receiving, Joh. 5.43.

manner of receiving Chrift.

John I. I's

Jeh. 19,27 Eph. 3. 17 John S. 15

With Faith as an empty Wande to let fall what ever you held falt before as fpecious and goodly in your fight to renounce all your own tighteousness works, worth; these you must put off as filthy raggs, as Pant did, when you would put on the righteoutness of Christ (which is cloathing only for a maked foul) and veaft them away as the beggan did his garment

15,16. Phil.3?

Mark 16.

2 Cor. Mark 98 when hee role and came to Jefus: Selt-denial 50

Mar. 8. 34

that would take him, or follow him. When you would take Christ, you must come to his empty of your lelves, vile, yea, nothing in your own eves, unworthy to receive

is one of the terms Christ vipropounds to sall

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Joh. 3,16 Eph. 2.4.5 UTTEPEπλεόνα-OE.

I Tim. I.

11: 11)

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count, not as deferved, or procured by your own parts, power, pains, or skills but as conferred by Gods freegrace, which abounds to flowing over. -- Take him as a free gift, else you could never get him.

So Christ held forth himself to the woman of Samaria, to be received by her. --- If then hadf Tit. 3. 4, :532 304 Joh. 4. 10

known the gift of God, Oc. as if hee had faid. I thou hadft known mee to bee the great and free gift of God, thou wouldest have laid hold on mee, and asked of mee living water, and I would have given it to ther.

3 To receive Christ, as held forth to you in a promise, and in an Ordinance of the Gospel.

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In a promife, which is a Gospel-tender of 1 9127 Christ, whereby hee ishanded to you from the Father; -- as that in John -- Whofoever beleever Joh. 3. 16 in bim, (hall not perifh, but have everlasting life; as if hee had faid. Whoever will take or receive

him, shall have him: - and that in Mark .- Go, Mark 16. preach the Gofpet to every creature; that is, hold Christ forth, and hand him to every one that 15, 16.

> will take him by Faith. As all the promises of God are laid up in Christ for beleevers fo Christ is daid up and held

> forth in a promife to you, that you may beleeve in him, and receive him by faith. When God is about to bestow Christ upon any, hee sends word of falvation to them (as he did to the few)

that is, a tender of Christ in a promise.

2 To receive Christ as held for in an Or dinance, to wit, in the Ministry of the Word and

A&. 134

Mist. 8. 14

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2 Cor.t.

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and in the Sacraments, Gospel-Ordinances are appointed as means to convey Christ, to take Christ in them, is to receive Christ, as where and when God gives him. The Jows that gladly received the Word preached by Peter, received Christ in it, or by it; so did the Coloffians by re- Col. 2.6,7 ceiving the word Paul preached to them. The Saints at Corineb who did eat, and drink at the Mar. 10 Lords Table (or receive the Sacrament) worthi- 40 ly, they received Christ therein; yea, Christ saith, Hee that receiveth his Ministers, receiveth him. 4 To receive Christ with his cross, shame and loss, as well as with his crown, glory, and gain. You must take Christ, as wives do their husbands, for better or worle, for richer or poorer. -You must make account to share with Christ in all conditions, in fuffering, as well as in reigning, Rom \$ 17 in dishonour, as well as in honour. This is to take Mar. 16. Christ upon his own terms, for upon these hee 24 tenders himself to you.

This is right receiving of Christ, to be willing to lose for him, as well as to gain by him; to fuffer with him, as well as to reign with him.

Such a receiver of Christ was Poter, Lo, faith

hee, wee bave left all, and followed thee; -- And Paul; who counted those things loss for Christ, Phil. 3. 7. which were gain to him; Yea, hee suffered the loss of all things for Christ, and counted them but dung that hee might win Christ; yea, hee was content for Christ to bee counted the offscouring of all things.

5 To receive whole Christ, and not to divide him; or Christ to bee your Lord to rule you, as Col. s well as your Jefus to fave you; for fo the Coloffireceived him to wit, as Christ Jelus the Lord;

s Tim t.

Luk.14.26

Rev. 4.10

as a Lord Christ, as well as a Jefus Christ; a reling Christ; as well as a faving Christ; as a Pries Zech 6.13 upon his Throne, as well as a Sacrifice upon his Cross, to erect Christ a Throne, and give him a Crown and a Scepter in your hearts; to put your felves under his government, and fubrit to his Laws, and give up your felves wholly to obey him in all things, as your Lord, and your King This is right receiving of Christ; for this is to take him, as the Father offers him, and hath made him, to wit, both Lord and Chrift, and exalted him, feil to bee a Prince and a Saviour, and Ad. 2: 36 as the Apostles preached him, Wee preach, faith Chip. 5:31 3 Cor. 4.5 Paul, Christ Je fus the Lord. This is the true Christ, feil. the Lords Christ, is a Lord Christ

> power, and in all things to have the preheminence.
>
> Thus to receive Christ, is to kiss the Son, as a true testimony of your humble homage, reve-

> and to receive him, as God gives him, feil as bee that is worthy to receive glory, honour, and

rence, subjection and obedience to Christ. This is to fall down and worship at his footstool, and to cast your Crowns (all your dignities and excellences) at his teet, as the four and twenty El-

detroid.

To receive Christ with the whole heart that is, with

Height of estimation, to count all things lost and dung in comparison of Christ, as Paul did

Phil. 3.7, 8 and thing the companion of the chiefel cant. 5.10 of ten thousand, as the Spoule doth. For repute promotes receit; therefore when Paul would have the Philippians to receive Epaphroditius in

Phil. 2.19 the Lord with all gladness, hee bids them hole fueb in reputation.

Jer. 20.13

a Hear of affection pursuing after Christ, with vehement defires, and cleaving to him with fervent love, imbracing him with joy and gladpels, as Zacchew, received Christ joyfully. Luk. 19. 6

2. And with strength of affiance, putting the whole force of the foul into this act of receiving Christ. This is to believe with all your heart,

to take him with all your might.

This is right receiving of Christ, to take him with the whole intention of mind, affection, and affiance of heart. When the streams both of judgement and affection run towards Christ.

7 To receive Christ to bee your All; or all in all to you. Take Christ alone as all sufficients and mighty to supply, satisfy, and save you; joyning nothing with Christ as a con-cause of

falvation.

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Take Christ to bee your light and defence: For hee is a Sunne and a shield, To bee your life; Col. 3. 3, 4. and food; for hee is the bread of life: -- His flest is meat indeed, and bis blood is drink indeed; -- and rayment, - Put yee on the Lord Jesus Chrift, to wit, As arobe of Righteon fres, and garment of falvation, and to bee your Arength; for hee is and will bee the strength of the children of Ifrael. Take him to bee your wildome, righteousness, sanctification.

8 And laftly, To receive first Christs person, then his portion; first him, then his benefits. To as many as received bim; hee gave the power (or priviledge) to become the Sons of God, -- and Veri. 6 then they all receive of his fulnesse grace for

grace.

For Gods method of giving, should bee our method of receiving. Now God the Father, first given Pfal.84.11

Ich. 6. 48. 55, 56

Rome 13. Ma 61. 10

Ice! 3. 16 Phil. 4.13

Bom. 8,32

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dome, righteoufness, fanttification and redemption. that is all. Secondly, Receive Christ upon sure and clear

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30 The grounds of

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1 Cor. I.

grounds.

Let mee commend fix to you. I The first ground is, a fight and sense of your ha fins and milery, and of your absolute need of to Christ to save you from them, to bee all to you, be and to do all for you; and that without Christ is you are loft and undone everlastingly, without C

Luk. 10.

faves that which is loft. They that bee whole, faith Christ, need not a Physitian, but they that are sick - I came not pe to call the Righteons but Sinners to Repen m tance. For a foul to fee its fin, and feel its fickness, is

remedy or recovery; for none but hee feeks and ril

12, 13

tai a good ground of receiving Christ, for a Savi- ha our and a Physitian. For Christ is a Phisitian, AT W not to whole fouls, but to fick : and bread, and water of life, not to full fouls, but to hungry and thirsty souls; Christ is rayment, not to them yo that have on their own Righteousness, but to naked fouls. ple

Christ is a Saviour, not to the righteous (that is, who are so in their own eyes but to those that are made sensible they are sinners. Hee is a Redeemer, not to Libertines, butto captives. Hee gives rest, not to wanton, but to weary souls: that seel fin a burden, and groan under it; upon this en ground the fews in All. 2, and the Jailour in in

Mar- 19

life) All. 16. received Christ, when they were pricked first at their hearts by the sense of their sinnes: and a by brought into such soul-straits as they knew not wish what to do.

The second ground is, a free and generall

offer of Christ in the Gospel, to any that will

lear take him by faith; as none are named, so none are excluded :-- but who foever beleeveth in him,

whether bond or free, rich or poor, young or old, our hall not perich, &c. The general offer of Christ.

d of to all, is a ground of reception to any that will you, beleeve in him. Then the way is open, and Christ

hrift is free for me as for any to come to and receive. noit Christas a common Saviour to a Jew and Gen-and side, to all forts; yea, even the worst forts, as Sey-

thians and Barbarians are accepted with Christ,

when they believe in him. There is no respect of more persons with Christ, but every one that will, pens may receive him, and shall be received of him. ? The third ground is, Christs gracious invi-

, is tation of all to him, that find a want of him avi- have a desire to him. Come unto mee, all ye that an, are weary (saith Christ) and heavy laden, -- and I Mat. is 28

and will take off your burdens and give you eafe. Why do you not go to Christ behold, he calls

vou. Christs proclamation of himself, and of

his commodities; free access to all comers, and of hat plentitul supply to all hungerers and thirsters afhat cer him and his good things (Wine and milk. &c.) co to come and buy of him , without mony and without 16413

ice price. hat Ch rifts folicitation to be received by you, and

his entertained into you; declared by his long standin ing & loud knocking at the door of your hearts, Rev. 3. 20 beg-

Joh.3.16

St.

gry

icm t to Cant. 3.8

Pf.40.7,8

44

Cant. 5.2

14.65.1, 2

Christs willingness to undertake the work of your redemption, is a pledge of his willingnesse to make application thereof to you; that he and his Father may reap the actual Glory, and you the actual benefit thereof. Was Christ willing to give himself for you to death, and is bee not wil-

ling to give himself to you for life? Is Christ so bad an undertaker as to fail in the last ad? Christs promise of reception, and of non-rejection of those that come to him .-- Him that comet h to me Joh 6.37. I will in no wife east ent.

Chriss complaint of it as an unkindness to him when men will not receive him, I am come in my Fathers Name, and see receive me not ,- and as a cruelty to themselves, that they will not come to bim

that he might give them life. Seeing Christ invites you to himself; bids you

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come and promifeth you welcome: offers himself(and his good things) freely to you to bee received by you, if you will take him (and them) by faith; and to receive you to himself if you bee willing; and promifeth hee will neither withhold himself from you, nor refuse you.

This is a good and clear ground to take Christ

upon to your felves.

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4 The fourth ground is, the Fathers designing of his fon from eternity, and giving or fending of him in fulnesse of time, out of his free, infinite and everlasting love to be a Saviour to finners; Herein God commendeth his love towards us (faith the Apostle) in that while we were yet sinners Christ dyed for us.

This is not onely the right manner (as was shewed before) but a good ground also of receiving Christ, to wit, as given or sent of God unto you, as a gift from the father, out of free love, What the Father gives freely you may

take boldly.

5 The fifth ground is, experience, that others as great (if not greater) finners than you, have obtained mercy, and been welcome to Christ and have received Christ, as three thousand of the Christ-crucifying Jews, converted at Peters fermon. The woman in the Gospel that had been a notorious Sinner. The Idolatrous, adulterous, &c. Corinthians, such were some of you, faith Paul; Paul, a persecutor, a blasphemer, yea, the chief of Sinners. The Magicians and Conjurers at Ephofus, who burnt their books (when they had received Christ) which were valued at fifteen thou fand peeces of filver.

Why may not I receive Christ as well as they?

Joh. 3. 16 Joh. 6,37 Gal.4.4 1 loh4. 9 Rom. 1.8

Luk 7

I Cor. 6.9. 10, 11.

Tim. T. 13,15.

A&. 19.19

why

Effects of receiving of Christ.

Answ. For two Reasons.

gives you) 2 Union with him.

Mary, - God my Saviour, with Thomas, my God, and my Lord, and with the Spoule profess mutual in-

terest between him and you: -- My beloved is mine, and I am his, For right reception of Christ, is ever accompanied with a free dedition of your Selves to Christ.

2 Union with him: for by receiving Christ,

Joh. 6. 44

Lu:47

Cant 3.15

you

you take him into you to dwell in your hearts by Faith, so he becomes Christ in you the hope of glory; and you are joyned to the Lord.

Hereby you are,

Ingratted into Christand rooted in him. and so are made branches in his vine, partakers of his root and fatnesse, that you may receive

the sap and juyce of grace from him.

2 Incorporated into Christ, and so are made, Eph. 5.30 members of his body to receive life fense, motion, and strength from him your head: and you have the honour of making Christ perfect, as members do the body.

Married unto Christ, and so become one Spirit with him (as husband and wife are one flesh) that is, as some interpret it, one spirituall body; hence the Church is called Christ, and the

fulness of Christ.

That you may receive feed from Christ, to the end, That you foould bring forth fruit n to God.

4 You eat Christs Ach, and drink his blood, that you may receive nourishment from him; you dwell in Christ, and Christ in you, as a man in his house, or as the soul in the body.

6 By receiving Christ you are built upon him, as stones upon a foundation, and so are made a

house for God to dwell in. 3 Receiving of Christ gives you not only union with him, but poslession of him and of his benefits, as foon as a foul receives Christ, he receives from Christ, the dignity of adoption; when you take the Son of God to bee your Saviour, God the father takes you to be his Sons. same day that Zacchem received Christ joyfully, Col. 2.6,7

lobiss

I Cor.II.

Eph 1.22 1 Rom-7. 4

Ich. 6. 46

Col.2.7 Eph. 2. 20,

31,22.

Joh. 1, 1 2 Gal 4.5

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The right receiving of Christ. hee became the fon of Abraham, that is of God Then you receive of Christs fulnels grace for grace; your pipes are faltned to the fountain d living waters, and you may fetch or derive daily Supplies from thence. Yea, when you receive Christ, you receive the attonement, that is, par don and peace with God, and the spirit of Christ which Christ gives, and bids those take who receive him. Then Christ is made to you actually of God to be wisdom, righteonsnesse, Santification andredemption, and you receive all things with Christ for Christ is all, and God the Father freely gives you together with Christ, all things Take Christ and all is yours. Reaf. 2. Because if you receive Christ, he will receive you into favour and fellowship wire himself, here in his death and resurrectionsto make you conformable to him in both, and his offices) to make you Kings and Priefts to God his father, and in his Ordinance (to feast your fouls with his far things, full of marrow, and with his refined wines) And Christ will receive your fouls when you dye, as hee did Stephens, and both your bodies and fouls to the fruition of glory in Heaven at the last day, and say to you, Come ye bleffed Children of my father, receive the Kingdom prepared for you. Christ will receive none into his Heaven when they dye, who do not receive birn into their hearts while they

Queft. 2. How are Christians by receiving Christ made one with Christ? And what manner of union is it?

Answ. 1 Receivers of Christ are made one

with Christ.

46 Lukie 6

Ich.1.16

Rom. 4.12

and 1.14.

Joh. 30, 12

Rom.8. 12

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Rom.6. W.

Rev.1.6

Ela. 25.6

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I Not by composition or mixture of effences, as water and wine that is mingled together, whereobsvery part is both water and wine; or as oyntment, made of several ingredients incorporated to gether.

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va Non by transmutation, as water turned into wine. Christian for turned into a Christian (by the Christians receiving of him) nor is a Christian turned into Christian turned into Christian turned into Christian they be really noted, the Natures of Christ, and of the foul are kept distinct, and not consounded toge-

toul are kept diffiner, and not confounded together, nor converted one into another. And a beleever is not thereby. Godded and Christed (as some speak obscurely, unsoundly, and I suspect blasphemously) or made at least a peece of a God, of a Christes a Mediator. As for your being partakers of the divine nature, that is in respect of similitude or quality (wherin stands the image of

As body and foul me kept distinct in their elfence, though they becunited to make a manifo are the God-head and man-hood of Christ, difstinct in their Natures, norwithstanding the uni-

God) as it is in us, not of the substance of the De-

on of them into one person.

3 Nor by immediate conjunctions the Humane nature of Christ was united to the Divine, without any means to knit, or tye them together.

But the beleever is made one with Christ.

By attraction or drawing of Christ and the soul neer together. This is both the Fathers work, For none can come to the Son, except the Father draw them.

And the Sons work, Draw me, faith the

Union of with how is its made.

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Eph 4. 24

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Mas cogic on St nos on gimus Choffe no

Choffen. Dischant in Col. 2.

> Ich 6.44 Icr.31.3

Cant.4.4 Ioh.12. 33 Chrift and the belcever do by the bands whereby they are united, souch one another. αΦαὶ Commiffurz vocantur, Eaanimaqua nos Chrifto devinciunt,& Per quz corlettia : bons nobis fuppe ditantur, ab απίομαι gango. --Per has commiffuras Chrie ftus tangit nos,& nos tangimus Christum. Davenant, in Col. 2. Ic.

i Cor. 6.17

13.

Spoule to Christ, we will run after three.
Drawing work is uniting work.
2 By Application of Christ close to

2 By Application of Christ close to the soul, and of the soul to Christ, to touch one another spiritually; hence some Divines say, This union between Christ, and the soul, is made by spiritual contract, that is say we shall show in the next particular) Christ toucheth the soul by his spirit, and the soul toucheth Christ by saith; As material things being applyed substance to substance, as one peice of silver to another in a heap of silver, or as one stone laid upon another in a wall, or as one peece of wood joyned to another, thereby becomes one;

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3 The beleever is made one with Christ by instrument of union, or by the coming of something between Christ and the foul, and makes them cleave and fasten together, as morterdoth stones, and glue doth wood.

The mystical union between Christ and the

foul is made by means two

Especially 2 The tye of faith.

The first and principal is from Christ to the soul, that is the bond of the spirit. As the spirit tyes and keeps mans body and soul together, so the spirit of God knies Christ and the soul in one. It is the work of the spirit of Christ, to make Christ and a believer one spirit, or they are made one, by one and the same Spirit dwelling in Christ, and in all his members.

-- Therefore Paul faith, By one Spirit we are al

1 Cot. 17, baptized into one body

Hereby we know, faith John, that bee abideth

in us, by the Spirit which hee hath given us: -r lch. 3. And that wee awell in him, and hee in ms, becauf Chap 4. bee bath given us of his Spirit. 12 2 The second and instrumental means of union

is from the foul to Christ, that is the ligament of Faith, that tyes Christ and the foul together; the glue of Faith, that makes a foul cleave to Christ, and hold them fast and close together.

Hee that is joyned to the Lord, faith Paul, όδιε κολλάμενο τω κυρίω, hee that is glued to the Lord (so the word signifieth) that is, he that adheres, or cleaves to Christ by Faith, is there- glutinatur by made one with him.

Christ layeth hold on you by his Spirit, and you lay hold on Christ by Faith, and so are

made one. The Spirit, and Faith, are the joynts and bands, whereby all beleevers are knit to Christ, their head; and receive nourishment from

him. Thus you fee how Christians by receiving Christ, are made one with Christ.

2 The second thing is, What kinde of union The kind is this between Christ and a beleever?

Anf. It is a real, or substantial, total, and spi- nion. ritual union. I It is real (not notional, or in conceit only)

and substantial; not an union of Christ with a beleever in accidents only, as in opinion, aftection, in consent of minde, and heart; or in likeness of disposition, and conversation: But it is an union of substances, effences, persons, as Mr. Perkins faith; The person of him that be- In Comleeveth, is united to the person of Christ. See ment on Zauch. Comment. in Eph. 5. p. 242. Bucan. loc. Gal. 2.20

I Cor. 6. Qui ag-

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Com. 58, qu. 113. This

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ade gin Reason I Because the union of Christ and

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This I prove by four Reasons.

beleever are refembled and represented by sud things, between which there is a real and substantial conjunction. As by the root and branch to which are made one tree; by the head an members, made one body; by husband and wise made one sless; by foul and body, made on man; by the foundation and the stones laid up on it, which are made one wall; by meat an

All these are unions of substances.

ftomach allo.

Reason 2 This union is made by Faith; and whatsoever Faith receives, it brings into the soul, and unites with the soul. Now Faith receives not only the benefits of Christ, as his graces, comforts, but Christ himself, his very person, John 1.12. Col. 2, 6. and joyns him and the soul together.

Reason 3 A Christian receives Christ to him fell, to bee one, according as hee gives himsel unto Christ; for there is, as a connexion so a proportion between giving and receiving, mutual

ly betwixt Christ and the foul.

Now a Christian gives not only what is his we Christ, his gifts, and goods, or talents, and time to bee imployed in his service to his glory; but hee gives himself wholly to Christ, Rom. 6. 13. 19. not only his members, but his whole body. Rom. 12. 1. not only his thoughts and affections.

proi23. 26 but his whole foul, which God requires.
In like manner, 2 Christian receives to himself

not only Christs benefits, but his person to be joyned to him, and inhabit in him by his Spirit

Roason 4 Christ and a beleever are one toge

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ther, as they are one in another; for Christisin a beleever, and a beleever is in Christ, & in-being is mutual & conformable between them. Now Christ and a Beleever are in one another really.

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A Beleever is not in the graces of Christ, but in Christ himself, or in his person. Hee is in Christs body, as a member of it, in Christs vine as a branch of it, John 15. 2,4,5,6,7. 1 Cor. 1.30. Therefore Christ himself is in a Beleever, and

not his graces only, 2 Cor. 13.5. Col. 1. 27. So is the Spirit it self in a Beleever (dwels in him) not his fruits or operations only.

Hence Christ is said to live in all them that are united to him, Gal. 2, 20. fcil. as the root lives in the branches, and as the head lives in the members, and to abide in them, 30h. 15.4. by his Spirit, I John 3. 24.

2 This union of Christ and a Beleever is a total union. The whole person of a Beleever is united to the whole person of Christ, both body and foul with his Deity and flesh.

As the whole person of Adam was coupled in marriage with the whole person of Eve, that being a type of this between Christ and a Beleever, by which Totus toti unitur, faith Zanchy, that is, Zanchi whole Christ, both his God-head, and man-hood is united to the whole Christian, both his foul and body.

Even your bodies are united to Christ. Hence they are said to bee the members of Christ .--

And yee are faid to bee bone of his bone, and flesh of his flesh.

Also your bodies shall bee raised out of the dust by vertue of the union thereof with Christ your head, That place in Rom. 8, 11, holds forth

Eph. 1. 223

I Cor. 6.

Eph. 5.30

to

1 Cor. 6.

to you, that the Spirit of Christ unites the body of a Beleever to Christ, as well as his soul; and inhabits or dwels in his body, as well as in his soul. The Saints bodies are the temples of the Holy Ghost, and the Spirit will quicken their bodies at the resurrection, as hee did their souls at their regeneration.

By field.

Some think the union of the body with Christ holds still, even when it lies in the dust of the carth.

Mat. 22.

"As doth the Covenant of God, God is the God of Abraham, Isaac and Jacob; God is not the God of the dead, but of the living.

3 This is a spiritual union, because Christ and a believer are united by the Spirit and Faith, By one and the same Spirit dwelling in Christ as head, and in all believers as members, they are all united to Christ, and one unto another; and Christ and they are made one body, not-withstanding the distance they are at one from another on earth, and all from the slesh of Christ now gloristed in Heaven, I Cor. 12, 13, 1 John 3, 23, Ram. 8 10, 11. As husband and wife are one, though distant an hundred miles one from the other.

Comment.

Mr. Perkins illustrates it thus, Suppose a man whose head lies in Italy, his arms in Germany, and in Spain, his teet in England: Suppose farther, that one and the same foul extends it self to all the aforesaid parts, and quickens them all; they are all how become one in respect of one and the same soul, and all concur as members to one and the same body: Even so all the Saints in heaven, and all believers upon earth, having one and the same Spirit of Christ dwelling in them

them, are all one in Christ, and with Christ.

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1 Though the union of Christ, and a beleever be substantial, yet Christ and a beleever are not one in substance, or essence (for this is proper to the persons in Trinity) and the substance of the Deity is incommunicable. This union is made by application of them each to other; so that the effences of both are kept distinct (as was shewed before) not compounded, co-mingled or confounded together. For this would make a beleever a God, and to be adored and worthiped.

As stones that are fastened by morter, and peeces of wood by glue, are not made one stone; or one peece, but are diffinet substances in themselves, though united by application, or appolition, or conglutination. The union between the head and the members is substantial (or an union of substances) yet are they distinct in substance one from another, as the head is from the

hand or foot, in the body.

2 Though the person of a beleever bee united by Faith to the person of Christ, yet are they not one person, as the two Natures are in Christ: for Christs soul and body were not a person before they were united to the fecond person in the Trinity; but his God-head and man-hood united together, make up one person.

But a man is a person, before hee bee united to Christ by the Spirit personally, as person to person, -- As husband and wife are distinct, both in Substance, and Subsistence, or in person; though their persons are united by the bond of marriage, and made one fl. sh.

Mr. Perkins faith in the forecited place -Chritt

Cauriona concerning this or. nion.

Eph. 5. 35

Comment. on Gal 3. 28. P 26 8

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Christ and a beleever are not one in substance! For so many beleevers as there are, so many distinctpersons are there, and every one of them diffinct from the person of Christ, and the substance of the God-head is incommunicable; and the flesh of Christ is in heaven, and shall there abide until the last judgement, whereupon it cannot be mixed or compounded with our fubstances.

Labour for union with St Made, 2 Cleared, Christ, to get it (3 Maintained.

I Made

I To have it made, that Christ and your souls may bee really conjoyned and tyed together in an indiffoluble knot of membership and marriage. To this end beg of God the instruments of this union, that is, the Spirit of Christ, and faith in Christ, both are the free gift of God. Look unto Jesus as the donor of his Spirit, to bind you to him; and as the Author and finisher of your faith, to apply and tye him to you.

Be willing to be loofed from all things, that you may be joyned and glued to Christ; yea, from your nearest and dearest relations, to have union with him. For this is the law of marriage, both temporal or bodily. For this cause (saith

Eph. 3. 31

Paul) (hall a man leave his Father and Mother, and be joyned to his wife, and they two shall be one flesh. And spiritual between Christ and the Church his Spoule .- Hearken (O daughter) and consider,-Forget also thine own people, and thy Fathers house,

Mar. 10.37

Luke 14 26

(that is, leave all if you would cleave to Christ) so shall the King (Jesus thy husband) greatly dea fire and delight in thy beauty. Those fouls are the fairest and the pleasantest to Christ for delights, who

Pf2.45.10,

who are willing to be two (or at odds) with all to they may become one with Christ. To move you to union with Christ; consider,

hem I Chrift will disown all relations, and claims Subto him, that want union with him. Though many will cry to him, Lord, Lord, have not wee in thy name prophesied, cast out Devils, and done many wonderful works ? to whom Christ will profels, hee never knew them, and fay. Depart from mee, ye that work iniquity. To the foolish Virgins, 23

who fay, Lord, Lord, open to us; Christ will an-[wer. Verily I fay unto you, I know you not; because Mar. 35.

they had not received him, nor were they be- 11, 12 come one with him, though they defired to bee received and rewarded by him. The outward peecings of your felves to Christ by protession,

without inward knittings by affiance and affeations, will foon be pull'd away. Which are but

like the putting of a glass eye into the hole of the head; or the tying of a wooden-leg to a living body, or of a dead branch, to a growing vine.

2 Without union or communion with Christ in his death or refurrection (or conformity to him therein) in his Graces, Spirit, Offices, Ordinances. Till ye be one with him, ye can have Rev. 1.6 no communication of spiritual, blessings from

him; No sap of grace from him as your root, till vee be ingrafted into him, no more than a dead 17 branch hath from the tree; No life nor sense from him as your head, before you be incorporated into him, no more than a glass-eye, or woodenleg hath from the body; No feed of grace, from Christ as your husband, to bring forth fruit unto

God, till yee be married to Christ; No nourishment from him, Except you eat the fleft, and drink Joh 6. 73

Rom .6.3,

Rom, 7.4

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Joh. 6. 35 the blood of the Son of God; no growth or strength except you bee rooted and founded in him, and

Cel. 2. 7 built upon him.

As Christ could merit nothing for you, till his God-head and man-hood were really united; and as body and soul can have no fellowship together, before they bee conjoyned; no more can a Christian receive any saving benefits from

Christ, before hee bee joyned to Christ.

Cor. 1.

Christ is not made of God all to you, till you bee in him, or bee made by God one with him.

2 Cleared.

2 Get this union cleared to you, that you may know and bee affured of your oneness with Christ. To this end

Intreat of God the illuminating and testifying act of his Spirit, that as hee is the maker of this union for you, so hee would bee the witness of it to you; and shine upon it, to evidence it to

you by his light.

2 Discourse often with your own hearts about it; seil. how, or in what manner, and upon what grounds you have received Jesus Christ to your selves, to bee your Saviour, head, and husband, &c. and knit your selves to him, to become one with him. A frequent search, survey or examination hereof, will make your union with Christ more manifest to you, or clear it to you by degrees.

3 Main-

3 Have a care, as to make and to clear, so to maintain this your union with Christ; suffer nothing to interpole between you, but what may make you cleave close, and hold fast together.

Especially beware of sin, for that will cut asunder the sinews or ligaments that tie head and

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members, Christ and Beleevers together, sin will grieve and drive away the spirit of God, and weaken, vea, wither the hand of faith. Uncleanness will take the members of Christ, and make them the members of an harlot.

1 Cond

Suffer no lust, no creature, no spice or spark of self to come between Christ and you to divide or separate between you.

Keep the union of Christ and the soul firm and strong, or else you break off communion with Christ, and lose vital influences and cordials.

Now because reception of Christ is the means of union with Christ, let mee adde something by way of caution and of motive to it.

1 By way of Caution.

Beware of obstructions, or of what hinders your receiving of Christ, specially of these six.

I Ignorance of Christ, his excellency and allsufficiency; that hee is most worthy to receive
honour, glory, and power, and to be received by
all that would be saved by him. The world received not Christ when he came into it, because
it knew him not. The Disciples seeing Christ
walk on the Sea, were assaid of him; because
they did not know him; but when he said unto
them, It is I, be not assaid, then they willingly
received him into the ship. Then with Pant study Christ, follow on to know him; and count all
things but loss for the excellency of the knowledge of Christ. They that know him will receive him, trust in him.

2 Infensibleness of the infinite need of Christ. to all intents and purposes, which if you saw, you would

Obstructions of re- 1 ceiving Christ.
Rev. 4. 11.
and 5. 12.
1 Tim. 1.
15
Joh. 1.10

Joh. 6. 19, 20,21, 1 Cor. 2.2 Hof 6.3 Phil. 3 8 Pf. 9. 10

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would fay, None but Christ, None but Christ; and give me Christ, else I perish. You let meat and drink stand by you, and Physick also, if you be not hungry, nor thirsty, nor feel, nor fear fick-

ness: so will you neglect a Saviour, if you bee not sensible of your fins, and soul necessities.

3 Unwillingnesse to part with fin (especially

beloved lufts) to give a bill of divorce to them, makes you not willing to embrace Christ or to be married to him; men will not leave their fins for a Saviour, no not for falvation. Sin fets up a partition-wall, or separates between Christ and the soul, and keeps them at a distance, that the foul cannot come nigh him to take him. Sin darkens and blindes the eye that should behold Christ, withers the hand that should re-

ceive Christ, and shuts the heart that should entertain him. While you will keep fin, you neither will nor can take Christ, nor open your hearts to

Pfal. 24.7 let the King of glory come in. 4 A fourth obstruction is fear of suffering for

Christ, of bearing his Cross, that Christ may prove costly, or his waies and cause combersom to you, if you receive him; that you may leave or lofe for his fake, Father, Mother, Wife, Children, House, Lands, Goods, Sec-Whereas your gain thereby will be infinitly great, you shall receive

a bundred fold more in this present sime, Mat.19. and in the world to come life everlasting. 5 Selfness. Selfstands in diametral opposi-

29,30. tion to Christ, and must be receded from, and renounced, before Christ can be approached or re-Mat. 16.24 ceived. Oh the difficulty of felf-deniall, and mans natural aversencile to it, it is next to cea-

fing to bee himfelf.

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Especially when a man hath a great self to deny, as great parts, power, wealth, friends. You would be some thing, and bee at liberty; that hinders you from taking Christ to be your all, and to reign over you. You would be Lords; you are apt to rest, and take up in moralities, or in duties and ordinances, as your performances, not indeavouring to bee made partakers of Christ in them, or by them. How many rest in coming to Church, not to Christ In receiving of the Sacrament, not of Christ in or by it? This hinders your comming to Christ, receiving of Christ, submitting to the righteousness of God, & will make you fall thort of Christ & Heaven. Hearken to me ye stont-hearted (saith God) that are far from righteousness;- I bring near my righteous nesse. Though God bring his Son and righteousness (in the tenders of both) near to you, yet if ye be stout-hearted, or swell and be puffed up with conceit of your own righteousnels, you arefar from the righteousness of God, that is, from receiving it. A stomack full of self-conceit, will loath the honycomb of Christs righteousnes. 6 Dejectedness, or a despairing sense of your own unworthiness; Oh, you dare not come to Christ, you are so finful, vile, worthless, wretched in your own eyes, you think your felves an abhorring to all flesh, much more to him who is a God of purer eyes, than to behold iniquity. Confider poor doubting fouls, the greater your finnes are the greater need of a Saviour, the more unworthy you are in your own eies, the more worthy in Christs fight. Had Christ suspended his enter-

no ne had ever received him. Who should object

ler.2.31

Rom. 10.3

Ma.4 5.125

13.

your

your unworthiness, and reject you for it, but Pro Christ? which he doth not, for he invites and re Goo ceives the greatest and unworthiest of sinners to Your unworthiness is no hindrance of himfelt.

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Christs offer of himself to you, nor should it be of your receiving him.

Imitate Abigail, though the thought her fell unworthy to be Davids wife, and fitter to wall his fervants feet, yet when he fent them for her to take her to be his wife; the retuled not the of-

fer, but arole, made hafte, and followed after the

1 Sam- 25. 41,42.

messengers of David and became his wife. So do yee after the messengers of Christ (who offer him to you) to receive him for your husband notwithstanding all your unworthinesse of him, Labour to remove all these impediments if you would receive Christ.

Morivesto receive Christ.

2 By way of motive, to induce you to receive

Christ, Consider,

3 Ich.9 2 Cor.7.2

1 Is it not a Christians duty to receive Christians into their houses, and entertain them kindly, as the Ministers of Christy Receive us, faith Paul, we have wronged no man. The Galatians (before their fall from the truth) received Pant

Gal. 4. 14, IS.

as an Angel of God; even as Christ Jesus; and would have plucked out their own eys, and have given them to Paul; Cornelius received Peter with too much reverence, for hee fell down at his feet and worshipped him, which Peter prohibited.

A4.10.25 26.

Christ accepts this as done to himself; He that receiveth you (faith Christ to his Disciples receiv-Mar 10.41

Mat. 10.40

eth me; and, Hee that receivesh a Prophet in the name of a Prophet, hall receive a Prophets reward, that is, either that which God gives to a Propher

but Prophet, or to his host that entertains him God bleft Gains for being the Churches hoft, or that reward a Prophet may give to him that ce of receiveth him by his instruction invocation, and benediction.

As the Prophet Elijah preserved the widow of Sarepta's barrel of meal and cruse of oyl from wasting or failing till God sent rain, and reltored her Son to life as a reward of her entertainment of him.

Elisha rewarded the Shunamite (who received him often, and made a little chamber for him, with accommodations fuitable) with giving her ason (for the was childless) and raising him again when dead.

Christ commanded the seventy Disciples (when he fent them forth) into what soever City or houle they entred and were received, that they should leave a bleffing there both for body and foul, to heal the fick, and preach the Gofpel to them: as for those that would not receive them; they should snake off the dust of their feet,

as a witness against them. Paul healed Publius

his father, and others that had diseases in the

Island, as a reward of his receiving Paul courte-

oully after his thip-wrack, and honouring him with many favours. Apollos helped them much in Achaia (that received him) who had beleeved through grace, Titus had huge affections to the Corinthians, for their kinde reception of him, conjoyned with a

reverential respect to him. Yea, you should receive readily and entertain kindly, not only Christs Ministers, but his little ones (any that are Christs, be they small or great)

1 Kin, 17. 16 Verf. 28 2 Kin.4. 8,9,10. Verf. 140 15,17.

Luk. 10.8,

Ver. 32.36

Mat. 10. 14,15

Ad. 28. 7. to II. Ad. 18,27

2 Cor. 7.15 Mat 18.5,6

Philemon 13.17.

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Gen 18.4:

& 19. 2 Rom.12. 13.

765. 1 Pet 49 A&28. 2 this is grateful to Christ, as (Philemons reception of Onessmus was to Paul) who accounts and rewards it as done to himself.—A righteous man in the name of a righteous man, Yea, strangers

Heb. 13.3. For thereby some entertained Angel unawares, as Abraham and Lot did, who let a bleffing behind them. This is to bee given to Hospitality, or to pursue it as the word figuisfies

Even the Barbarians shewed Paul and his company no little kindness after they had suffered thiowrack.

Now it it bee a Christians duty to receive Christs Ministers; little ones, strangers, into your houses, much more to receive Christ into your hearts, and give him hearty entertainment, be consident you shall receive a Christs, a Gods reward for it, which will be infinitely greater than a Prophets reward, or a righteous mans reward.

Where ever Christ was received in the daies

of his flesh, the house or place fared the better for him. He brought salvation with him to Zacchem his house, when he received Christ joyfully. He did the like to Martha's house, and hee brought resurrection also afterwards to Lazarn's body, after hee had been dead four daies. As soon at the Disciples received Christ willingly into the ship, the winde ceased, Mar. 6.51. and the ship was at the Land, whither they went. He

brought a calm with him, and speedy arrival.

Do you exercise Hospitality to Christians in your houses, and none to Christ in your hearts? who will exceeding abundantly reward you and bless you for it; Christ took it unkindly his spoule kept him out so long till his head was fill'd with dewy.

6,9 Luk 10. 38. &c. Joh 11.43

Luk. 19

44. Joh 6. 20,

31.

dew, and his locks with the drops of the night, before shee would open to him, Cant.

The second Motive is, Did not the earth open its mouth to receive Abels blood from Cains hand, shed in malice, and sucked it in by the pores thereof? And will not you open your hearts to receive Christs blood from Gods hand, shed for you in great love, to have it sprinkled on you; which blood speaks better things for your souls to God, and from God to your fouls, than the blood of Abel did to Cain.

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3 The third Motive is, is not this the great condemning fin that men will not receive Jefus Christ? seeing that is the great command of the Gospel, and Christ will come in flaming fire, 1 Joh. 3.23 to take vengeance on them that obey not the 2Thef. 1.8 Gospel: this is the great salvation tendered to you in the Gospel, which if you refuse, how can

you escape great damnation?

If it shall be more tollerable for Sodome and Gomorrah in the day of judgement, than for that City, which will not receive Christs Ministers Mat. 10, nor hear their words; will it not bee more intol- 14,15. lerable for them upon this account, that they re-

ceived not but refused Jesus Christ himself. The fins of Sodome will not fink men fo deep into hell, as this fin will do of not receiving

Christ when offered to you.

If the Samaritans were thought worthy to bee confumed with fire from heaven, because they Luk.9.53 would not receive Christ, or give him a nights 54 lodging; How much more are they worthy to bee tormented in hell fire, who will not receive Christ into their hearts on earth?

Gen.4. 13

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4 Motive. How ready are you to received ther things, yea, such as will not profit you? If profits, pleasures, or preferments come, you pen heart and hand wide to receive them; yea, you say, who will shew us any such good? But though Christ be offered to you, and pressed on you in the ministration of the Gospell, yet you have neither hand, nor heart to imbrace or receive Christ.

Know, and consider, if you have not Christ, you can have no hope here, you shall have no heaven hereaster. All the good things you receive in this life, without Christ, they are all the portion, heaven or happiness, you are ever like to have, which will end in a Hell, and torments that never shall have ease or end. Sonne, remember (saith Abraham to Dives) that thou in thy lifetime receiveds thy good things, but now thon art Tormented. Woe unto you that are rich, saith Christ, for yee have received your consola-

Luk. 16. 25,26, Luk. 6. 24

tion.

All receits (though of the whole world) without Christ, cannot make you happy while you live, nor fave you from the infernal pit when you dye. They are but conceits in apprehension, and they will prove deceits of expectation.

Chrift cannot be found nor enjoyed in Heaven, if hec bee not fought for and received on earth.

When you come to knock at heaven-gate faving, as the five Virgins did, Lord open to m, it will be asked, do you bring a Christ with you in the arms of Faith else there is no Christ in Heaven for you. Where are the receivers of Jesus Christ? Let them come in, and inherit glor

ry, but thut all others out. Christ will receive none to Heaven, who do not receive him by Faith on earth.

Labour to draw and derive from Christ every day, Grace, Strength, and Spirit Sufficient Ducy. for you: Because.

Hrift is all, and in all, that is, All-fuffici-Jent, or all things needful to falvation to all that shall bee saved.

2 Christ filleth all in all.

Col. 3.11 Eph. 1. 33

It pleased the Father that in him (as the Treafury or Storehouse) All fulness should dwell, for Col. 1419

the supplies of all his members. 1 Go to Christ for Grace sufficient for your

to fanctifie you throughout; as for faith, love, I Thef. s. holinels, wildome, humility, felf-denial, for all grace whatever yee need; for Christ is the full Fountain or Well of Salvation; out of which a Christian may draw these living waters by the bucket of faith with joy. Of his fulness wee all have received even grace

Can. 4.15 Jah. 12. 3 Joh. 7: 38

for grace, that is, abundance of grace, according to our necessity and capacity, and for our conformity to him,

Toh. 1. 16

Hence, All the treasures of wisdome and knowledge are said to be hid in him, and that hee is made unto us of God, wisdome and sanctification. Look r Cor. r. at Christ, as having in him a fulnels of all that 30 grace yee want; and feek to him for fresh sup-

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plies of grace daily, and upon all occasions, as yee go to the fire for heat, or to the Well for water.

2 Go to Christ for strength every day to do

fix things.

I To conquer your corruptions, even those lusts which have as Lords ruled over you, and you as servants, or slaves rather, have obeyed and sulfilled them; to hate them more than ever yee loved them, as Amon did to Tamar, and reject them with greater detestation, than ever yee imbraced them with

detestation, than ever yee imbraced them with delight; to say to them, Get yee hence, what have 1

pf2.18.23 to do any more with you? to keep your felves from your iniquities (as David did) that is, from those fins which are most suitable to your natures.

Rom. 6.6 death of Christ, to crucifie the old man, and destroy the whole body of sin in you, That bence-

Rom. 6. 5 forth yee should not serve sin, and to complant you into the likeness of his death. Christ can strengthen a soul that is weak as a worm (as hee promised the worm Jacob) to thresh his corruptions that are as great as mountains, and break them small, and make his lesser sins as chaffe.

16.41.14, 2 To refift the Devil and his tentations, so as to put him to flight, according to Gods promise,

Refift the Devil, and bee will flee from you. By

James 4.7 unruly passions, as anger, envy, revenge, and by inordinate affections, as coverousness, uncleanness, and the like, men let the Devil into

Erh 4.26, their hearts; Therefore faith Paul, Bee angry, and
finnot; let not the Sun go down wion your wrath,
neither give place to the Devil,

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Seek to Christ for strength, to keep Saran and histentations out; that hee may not by them get within you or gain advantage against you. Hee that is begotten of God, keepeth himfelf, and that micked one, (that is, Satau, who is the worst of all bad ones) toucheth him not, faith the Apostle John.

This keeping of Satan, and his tentations out of the foul, conforms a Christian unto Christ, who faid, The Prince of this world (that is Satan) tometh, and bath nothing in mee; hee cannot tempt mee to fin. I have no dry tinder of corrup- Johnsold tion within mee to kindle with the sparks of his

tentations.

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2 Seek to Christ for strength to overcome the world (as every one that is born of Goddoth, or should do daily, all the profits, pleasures, honours, pomp and glory of it. Now your victory over the world confilts in ordering all the things of it, even the most desirable, and delectable things in it. So as

I They may not hinder you from feeking the Kingdome of God, and the righteoutness there- Mat 6.11 of in the first place; nor from making it your daily exercife to keep a conscience word of oflence toward God, and toward man, - and to Ac. 24 16 keep your felves unsported of the world; nor James I. from following the Lamb (Christ) whither 10- 27 ever hee goeth.

2 As they may not draw you to minde earthly things nor to fet your affections on things below to love the world, or the things of it, nor to Col. 3. 2 albion your felves to this world, nor to forfake other Christs as the young man did who had Rom take great possessions; or the Communion of Saints, Mar. 19 22

1 Toh. 5.18

Rev. 14. 4

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rath

Seck

2 Tim.4.

as Demas forfook Paul, having loved this prefent world.

3 So as you be willing to leave father, mother, wite, children, house, lands, goods, even all your dearest and choisest interests, relations, and posseffions under the Sun, for Christs fake.

Then are yee really Conquerours over the

world.

4 Fetch strength from Christ every day, to exercise all your graces, and to perform all the duties of your general and particular callings, with diligence, fincerity and delight. Paul had both confidence and experience hereof, when he faid, -- I can do all things through Christ, which

Phil. 4. 13

2 Cor 3. 5 strengtheneth mee. And -- Wee are not sufficient to think any thing as of our selves, but our sufficrency is of God. To exercise grace, and perform duties, is to walk up and down in the name of the Lord, to which God hath promised to strengthen his people. Lay hold by faith on the power of Christs Resurrection, as Paul did, which can quicken you to new obedience, to walk in newness of life, and conform you to

Zech. 10

Philip. 10 Rom. 6.

4, 5

Oh labour to get this energy or effectual and powerful working of Christ in you, which will make you strive even to an agony, in the faithful and conscionable performance of your duries, as it did Paul in preaching Christ, for his peoples

Col. 1,28, perfection and falvation. 29

Christ therein.

5 Seek to Christ for strength to bear afflictions and crosses daily with patience, yea, with joyful nels, which was Pauls prayer and defire to God

for the Coloffians, that they might bee strength. ned with all might according to his glorious

power,

power, unto all patience and long-suffering with joyfulness, and by patient suffering the evils of the world, to overcome them. In all which (even the greatest of them, as persecution, famine, nakedness, peril, sword, yee are more than Conquerours through Christ that hath loved you. And to bee content in every condition, to bee hungry, as well as to bee full, to want, as well as to abound, to be abased, as well as to be exalted; which requires strength, as well as skill, and supportation, as well as instruction, as Pauls experience declares, which hee laies forth in Phil. 4. 11, 12, 13. I have learned in what soever state I am, therewith to bee content; here is skill, but that is not all; strength also is required thereto: therefore hee addes, -- I can do all things through Christ that (frengtheneth mee. This made Paul take pleafure in infirmities, reproaches, necessities, distresses, persecutions, for Christs sake, because, when hee was weak (in himself) then hee was strong in Christ, or the power of Christ exerted

finewing him to bear and to overcome. 6 Lastly, Get strength from Christ to persevere in the grace and work of God to the end, and to bee faithful unto death, to hold fast your integrity and righteoulnels as long as you live, as 706 did.

and discovered it felf perfectly, in supporting and

Paul obtained help of God to continue in the work of the ministry which hee had received of the Lord, until hee had fulfilled the fame, finished his course with joy.

When you fear falling away from God or his waies, or think how the enemies of your fouls thrust fore at you to push you down, look at, and lay 6,7,4

Rom. 8. 35, 37

2 Cor. 12,

Verfe 9

Job 27. 3.

AR 26.

Act. 20.

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Joh. 14.25

Rom. 8, 16

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Rom. 14.4

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Rom. 8,26 Eph. 3. 16 Jou to cry Abba Father, as an Affiftant to act and Phil. 1.19 strengthen you to your whole duty.

As a witness by his sealing Testimony of your Adoption and lalvation.

As a comforter for supporting, refreshing, and rejovcing your hearts; for under this no-

Rom. 14. tron Christ promised him. 17 As a Sanctifier, to furnish you with his gifts Joh. 14.16

Gal. 5.22, and graces

Seck to Christ for the Spirit.

I Because hee is the Spirit of Christ, and if Rom. 8,9 any man have not the Spirit of Christ, bee is none of his. Christ hath abundance of the Spirit, For

Joh. 3. 34 God gave him not the Spirit by measure, but an unmeasurable fulness theroof; and mointed him with the oyl of gladness above his fellows,

Heb. 1. 9 (that is, his Brethr in, or fellow-heirs) and for his fellows to dispence the same to them in meafure fure according to their necessity and capaci- Eph.4.7. ty.

2 Because the Spirit is prayed for by the Son to the Father, - I will pray the Father, and bee loh'14.16 shall give you another Comforter, that hee may abide with you for ever: And hee is promised to you

both by the Father, and by the Son.

By the Father, Exek. 36 .- I will give my Spirit in the midft of you; which is of promife as free as can bee made, as full as can bee defired, as fit as if shaped a purpose for you, after God had taken measure of your necessities; as certain, as if it was performed already.

2 The Spirit is also promised by the Son again and again, both on the behalf of his Father; -- The holy Ghost the Comforter, whom the Father Ich. 14:26 will fend in my Name; -- and of himself, that hee will give and fend the Comforter, and upon that Joh 15.26 account it was expedient for him to depart loh 16.7 out of the world; that hee might fend him as an end or fruit of his Ascention. Hence bee is called the holy Spirit of promile.

Yea, God hath promised to poure his Spirit upon you plentifully, and to give him to you, not by drops, but by floods or streams, as those promifes import.

Come to Christ for a greater measure of his Spirit daily, that you may bee full of the boly Ghoft, as Stephen and Barnabas were. Which prefleth as your duty, - Bee not drunk with wine, wherein is excess, but bee filled with the Spirit; of which a foul can never have too much yea, scarce enough. If yee bee full of the holy Choft, yee shall be full of power, as Stephen was, Act, II. and full of faith and goodness, as Barnabas, and sa F 4

Eph. 1.13

1fa. 44. 3

Zach. 12.

A& 7. 45 Chap. 11. 24

Eph 5.18

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A&. 6. 3

Luk. 4. 1, for the wilderness to bee tempted of the Devil; and for the visions of Heaven and of glory, as it did Stephen, who being full of the Holy Ghost, looked

AR.7. 55 up fredfastly into Heaven, and sam the glory of God.

You see what supplies you should fetch from Jesus Christ every day for your souls, feel. Grace, Strength, Spirit.

Let mee shew you now two things,

The means of receiving grace, strength,

from

39

Chift.

I The Means.
The Grounds.

frength, I The means whereby you may get these and spirit from Christ, are

The hand of faith, thereby a foul pulls and draws from Christ, and receives to it self whatever it needs, as Grace to sanctifie it; Hence wee

Ac. 26. Ac. 26. ftrength to inable it; Hence it is faid, The great power of God worketh mightily in them that believe; - and To him that believes, all things

Eph. 1. 10 are possible. Faith is the hand that laies hold on the promise of the Spirit, that receives from Gal. 3. 14 Christ the Spirit promised, -- Hee that beleeveth

Gal. 3. 14 Christ the Spirit promised, -- Hee that beleeveth on mee, saith Christ, out of his belly shall flow rivers of living water; this spake hee of the Spirit, which Ich. 7-38, they that believe on him should receive: So that

believing is taking; Beleeving in Christ, is the means of receiving the Spirit from Christ, and the Spirit of Christ is a spring of living wa-

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ter (that is, of grace, peace, and joy) in the heart of a beleever.

Faith receives as much grace, strength, and Spirit from Christ, as it can grasp and bring away: In what measure a soul beleeves in Christ, it receives all these from Christ, or Christ gives as wee can receive.

Faith obtains its will of Christ, and therefore brings away no less than its handful from Christ, fo did the woman of Canaan by her faith, O me- Mat, 15,28 man (faith Christ to her) great is thy faith, bee it unto thee, even as thou wilt. And the Centurion by his . -- As thou bast beleeved (faid Christ to him) fo bee it done unto thee. According to your Faith (laid Christ to the two blind men) bee it unto you.

2 The second means is, the mouth of prayer, to bespeak and beg these from Christ daily, Cry. mightily to him for them, as the Shunamite did 2 King. 8. to the King for her house, and for her land. A faithful fervent prayer returns from Christ loaded with spiritual blessings, as Bees do with Thyme to their hives from the flowers they have been fucking.

For by the mouth of prayer made in Faith, a foul may fuck much grace, spirit, and strength from Christ, as a child doth milk out of his Mothers breafts, or a Bee doth honey out of flowers.

To this end, consider that the promises of giving, are made to asking, Mar. 7.7. Ask faith our Saviour, and it fall bee given you; feek, and yee shall finde . -- What?

Ask grace, pray earnestly for it, and vee shall have it. If thou knewest the gift of God (faid Christ

Mar. 8, 13

74 Christ to the woman of Samaria, and who it is Joh. 4 10 that faith to thee, give meeto drink, thou woulded have asked of him, and hee would have given the living water. That is grace; Christ will give it, if wee will ask it. If any of you lack wisdome, faith Jam. 1. 5 James, (or faith, love, holiness, humility, patience, or any other grace) let him ask it of God that giveth (even grace) to all men liberally (that ask it earnestly and beleevingly, vers. 6.) and it Shall bee given him. 2 Ask strength, and yee shall have it. David had experience hereof, -- In the day when I cryed Pfai 1 38.3 thou answeredst mee, and strengthenedst mee with strength in my foul. For God gives power to the faint, and to them that have no might bee increa-"Ifa.40, 19 feth frength. Paul put up earnest prayers to God for the Ephelians, that hee would grant them to Eph.3.14, bre strengthened with might in the inner man, &cc. And for the Coloffians, that they might bee Col. 1. 9, ftrengthened with all might according to his glorious power, &c. 3 Ask the Spirit of Christ, and yee shall have him, Christ hath given you his word (and that is good fecurity) for it; -- If yee, being evil, know Luk, II. how to give good gifts unto your children, bow 13 much more (hall your beavenly Father give the Holy Spirit to them that ask bim ? All these, feel, Grace, and Strength, and the Spirit are gotten by prayer. Therefore when God hath particularized the mercies and promifes of the new Covenant: -- as, Ezek. 36. A new heart will I give you, and a new spirit will I 25,26,&c, put within you. this is a promise of Grace, -- And Verfe 16 I will put my Spirit within you, and cause you to Verse 27 walk in my flatutes; and yee shall keep my judge-

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ments, and do them; this is a promise both of the Spirit, and of strength; hee adds this as the means to obtain them all.

Thus faith the Lord God, I will yet for this bee inquired of by the bonfe of Ifrael to do it for them, a. d. I will bee fought unto, and they shall ask them

earnestly before they get them, praying, is inquiring and feeking.

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As promises of giving are made to asking; so promifes of filling are made to opening the mouth wide in prayer, I am the Lord thy God, Pla. 81.10

.. open thy mouth wide, and I will fill it. 3 The third means is the empty vessel of a

hungry, thirsty soul, which you should bring to Christ, when you come to Christ for grace, and 2 Kings 4: spirit and strength, to put the same into. As Elihabid the widdow, whose ovl hee multiplied,

Bring empty veffels, not a few; and the oyl run till all the veffels were full. And as Rebeckah, brought her empty pitcher upon her shoulder to the Well where Abrahams servant was, and filled it with

water. To make your fouls truly and really hungry and thirsty after the Grace and Spirit of Christ, two things are required.

fr Self-emptying. 72 Sense of emptiness.

1 Self-emptying of fin, vanity, world, especially of the timpany or windy conceit of your own fulness. For that which is full already can

receive no more. A man may be as full and fick with wind, as with meat, with conceit and opimion of himself, as with the reality of parts and deserts. The bottle that is full of bad liquor must bee emptied to the bottome, before it can bee filled

Verfe 17

Gen. 24. 15, 16

Intus exiftens prohiber alienum.

And dge-

entsy

filled with good. Lay apare all filthiness (faith yet am. 1. 21 James) and the superfluity of naughtiness, and re-or ceive with meek ness the ingrafted Word, which is able to save your souls. Lay sin aside, all love and gralliking of it, when you come to receive the grate dot

of Christ; or at least come to Christ for grace, to

leave and lay afide your lufts.

2 Sense of emptiness of your want of Grace, Strength, and Spirit; for this will ftir up strong desires in you after spiritual supplies; even hunger and thirst, which are the vehementest desires

As indeavours to lay fin afide makes your velfel empty, so sense of emptiness, or want of grace, makes the vessels of your souls open, or openeth the mouth of them, and puts them into an immediate capacity and receptivity of grace.

of nature, and of grace, and cause strong cries.

an immediate capacity and receptivity of grace,
The greater the fense of your emptiness is, the
wider-mouthed is your yessel, and therefore

fooner filled. Narrow-mouthed vessels are long in filling. If Laodicea do not know that species poor, blinde, and naked, her vessels is neither empty, nor

open, but full, and stopt, or corkt up. There is no vent for desires to come forth, nor hole for supplies to enter in: Shee will not buy of Christ, gold tryed in the fire, that shee may be rich; nor white rayment, nor eye-salve, though Christ counsel her toit.

Quelt. How may wee bee sensible of our emptiness

²Cor. 13

Anf. 1 Self-examination discovers soul-emptines; ask your selves, and commune with your own hearts seriously, what faith, and love, holimus and hard seriously, what faith, and love, holimus and hard seriously.

ness, and humility, si accrity, patience, and selfdenial yeehave. To search and seek out what

Rev.3.17,

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(faith Vec have, is the way to finde out what yee want, andre or have not.

2 The exercise of grace, discovers the want of bichi ve and grace, for a man findes not the want of that hee doth not use. As the using of legs or arms discograce vers the teebleness of them, or want of strength ice, to in them. Live the life of grace, exercise it upon all occasions; as patience in crosses, and provo-Frace, cations, humility in advancement, felf-denial in trong near concernments, love to enemies, contentahuntion in mean conditions, recompencing good for efires evil-love to enemies, and the like; this will cause you to see your want of grace, or weakness of grace.

Self-emptying, and fense of emptiness will beget hunger and thirst in you after the grace of Christ. To which let mee give you two Motives.

I The promise of filling is made to the hungry and thirsty, as -- Bleffed are they which hunger and thir it after Righteousness, for they shall bee filled .-- Hee hath filled the hungry with good things. - Hee satisfieth the longing soul, and filleth the hungry foul with goodness.

A heart opened wide in desires, is a wide-

mouthed veffel.

2 The threat of emptying is made to the full, and rich; for the rich (that is, fuch as are so in Rev. 3, 17 their own conceit, Laodicea-like) God fends empty away. We to you that are full, faith Christ, for yee shall hunger. This is as true in a spiritual, as in a temporal sense.

4 The fourth means is, the Conduit-pipes of the Ordinances, especially Word, Sacraments, Conduitand communion of Saints. Wait on God in the pipes. constant and conscionable use of them, as the

Mar. 5. 6

Luk. 6.21. & 1.53

Pfa. 107.9

Luk. 1.53 Luk.6.24,

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Ad. 2. 28

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baptized for the remission of fins. 2 The Lords Supper; -- Drink you all of this cup, faith Christ, for this is my blood of the New Testament, which is hed for many for the remission of fins.

- And for your falvation, for the blood of Heb.10.19 Christ opens Heaven to you.

Therefore falvation is fealed to you.

Baptilme, -- Hee that believeth and is faprized, shall bee faved . -- And

The Lords Supper, Whole exterb my flesh; and drinketh my blood, faith Christ, back evernat tife.

And for your consolation, for the blood of Heb. 12.24 Sprinkling in both Sacraments speaks better things

78

The Word.

Tam. 1.18

I Pet. I.

2 Pet. 2. 2

33

Rom 15. 4

The Sacraments.

Mar. 26, 28

Mar.16. 16 1 Pet. 3.21

Joh. 6. 14.

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than the blood of Abel; for that spake wrath, horrour, and vengeance to Cain, but this speaks Vella neace, joy, and comfort to you that beleeve.

2 Christ is a fountain of water in both these Golpel-Sacraments for your fanctification, both.

1 Privative, to purge away the pollution and

drown the power of fin in you. And

2 Politive, to infuse the grace, and Spirit, and power of Christ into you, to make you habitually holy, and righteous, and to increase all these

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Hence both these Sacraments were instituted by Christ, not only to bee seals of your justification and salvation, and of interest in the Covenant God hath made with you, and your feed; and not only to give affurance thereof, but to be also instruments of conveyance of his Spirit and Grace, for the fanctification of you and yours. and for the augmentation and confirmation thereof, by way of initiation in Baptisme, and of nutrition in the Lords Supper.

Thus the streams of water and blood flow out of the fide, vea, out of the heart of Christ, and run in the channels of the Sacraments.

Wait upon God in due manner in them, in the Sacraments, to get both these streams of water and blood into your fouls, to run quite through them.

All Gospel-Ordinances are the paths of the Lord, which drop fatness upon your souls, showers of bleffing, feasts of far things full of marrow. Hungry fouls get many a good bit, and fad fouls much fweet refreshing in them.

Those that neglect Christs Ordinances, or think themselves above them, they are not under

under the droppings of Christs grace, and effir fions of his Spirit. They are not in a posture of filling no more than a vessel is, which is either removed from the Cock, or set above it.

Hamility.

of humility, to be e little, yea, vile in your own eies, to stoop low, and lie at Christs feet, when you come to him for grace; for such an humble posture of soul is fittest to ask, and to receive grace in and from Christ. For hee gives grace in the humble. Observe those ever feed best, who

Jam. 4. 6 the humble. Observe, those ever sped best, who made humblest addresses to Christ, as the wo-

man of Canaan, to whom Christ said, -- Bee it unto thee even as thou wilt; shee fell at Christs seet,

Mar. 7.25 faith Mark; so did Jairm, one of the Rulers of Chap. 5. the Synagogue, whose daughter Christ raised from death. The woman that was a sinner stood

from death. The woman that was a sinner stood at Christs feet behinde him weeping, and washed his feet with her tears, and wiped them with her bairs, to whom Christ forgave her sins, which were many. The Consumon Cent a very humble

Luk.7. 38 were many. The Centurion fent a very humble, Luk.7. 6, request to Christ, whose Faith Christ commended, and whose servant hee healed. You:

fet your vessel low on the ground when you would fill it; so must you do your souls under the water spout of the Ordinances. Valleyes and low grounds are fruitful, when high hills are barren: Humble hearts are sull of the fruits of the Spirit within, and of righteousness without; but losty spirits are empty

Grounds
of receiving grace
and

frength from Christ.

2 The second thing is, the grounds upon which you may come confidingly to him for the same;

Thus you fee the means whereby you should come to Christ for all foul-supplies.

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The first ground is, the Nature of goodness which is diffusive in all .-- In God the Creator, who, as if not content to be good in himfelt, yea, goodnesse it self, hee communicateth it in making a world full of good creatures, that hee might have occasion of doing good to others.

Thou art good, and doeft good Saith David.

-2, Yea, in the creatures. Every one according to its kind is free to let out the goodness God put into it; as the fun its light, the fire heat, the earth her fruits.

3 Is not goodness as diffusive in Christ your Redeemer? Yea, is not Christ so much more communicative of his goodness and benefits to his people, than all the Creatures can possibly be, by how much Christ is better than them all, hee being goodness it self? Hence, Christ is compared to the chiefest and communicativest creatures

as Sun, fire, and water.

The second ground is, the manifold ingagements Christ hath upon him to give forth supplies suitable to all your needs; Especially these,

I Faithfulnesse ingageth him to it; because hereby hee dischargetha trust reposed in him ight by his Father, which was to bee the treasury of all good things, for all his people: My God shall supply all your necessities by Christ Phila. 19 Telus.

It pleased the Father that in him all fullneffe Col. 1. 19 hould dwell. Why fo? To the end hee might fill Eph. 1. 23 din all, that is, all his people, with all things needful to falvation; which will make his body whethe fulness of him. In Christ are hid all the Colors

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treasures of wisdome and knowledge. Why so? That Verf.10 yee might be compleat through him. When Christ afcended on high, hee received gifts for men, faith Pf.68.18 David; hee have gifts to men, laith Paul; that is, Eph , 4.8 hee received them to the end hee might give them. This is the will of the Father, that as hee should lose none of those hee gave him, so that they should lack nothing .-- Surely shall one say, Ifa:45. 24 (that is, any one who beleeves) In the Lord I have righteen fue s and frength; grace sufficients though little in my self. 2 Justice obligeth him to it, because hereby hee distributes commodities to them for whom they were bought, and divides the inheritance (of grace) among brethren, and gives to every one (of his people his own, which is an act of justice. Upon the interest and account of Christs death, grace, Peace, the Spirit, Power, and Joy, &c. are all yours, for he purchased them for you with his blood; He gave bimfelf for his Church, that hee might sanctify it, and cleanse it, and presen Eph.5.25, 26,27. it to him felf a glorious Church, without spot or wrinkle, or any such thing, You may go to Christ and claim his benefits as yours, as bought for you

as having a propriety in them. Further hereby Christ payeth Legacies to them to whom they are bequeathed, and due by Will even by himself to his people in his last will and Testament, in which hee bequeaths to them

Luk. 2 2. 20

his peace, his joy, his grace, Spirit, and the eternal Joh 14.27 inheritance.

Heb. 9. 15

Now Christ by Communicating these to his people. hee makes his own hands his execut tors

3 Truth ingageth him to it; for by giving you

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what good things we want he doth but perform the promiles he hath made (thereof) and fulfils his word unto his servants; and the covenant of grace, whereof Christ is both Mediator and Exccutor.

4 Relations between Christand his people, and his love, tender care of them; and defire of their good, and delight in it (for he takes pleasure in the prosperity of his Servants) oblige him to it. For Christ in supplying their necessities, he doth but provide for his own, as pasture for his sheep, furniture for his house; food and rayment for his houshold; all true Christians are the family of Christ, If any provide not for his own, and especially for those of his own house he is worse than an infidel

Christ in communicating his spirit, and the fruits thereof, doth adorn, nourth & cherrish his Spoule; hee decks her with Ornaments, puts Ezek. 16. bracelets upon her hands, a chain on her neck, 11,12. and a jewel on her forehead, ear-rings in her

Hee doth supply and refresh his own brethren; Christ and Christians are one fathers children, wherefore Christis not ashamed to call them brethren. God gave feveral commands for the Heb.z. 11 Supplies of a poor brother. As, Thou shait not hardenthy beart, nor shut thy hand from thy poor brother; but thou Balt open thine hand wide to bim, and surely lend him sufficient for his need.

Every one that is poor in spirit, is a poor brother to Jesus Christ; for we are members (faith Paul) of his body, of his flesh, and of his bone. Whose hath this worlds goods (laith John) and seeth Eph 5.25. bu brother hath need, and foutteth up his bowels stem aften from bim, how dwelleth the love of iloh. 3.17

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God in him? Jelus Christ hath the goods of the world to come, in his dispose, as Grace, Peace, Joy, and glory; he knows all the needs of all his poor brethren, if hee then should shut up his bowels of compassion from any of them, and not supply them, how could the love of God dwell in him? yea, how could hee be either God or love? for God is love. Harbour not such an unworthy thought of Christ in your bosomes for a world. Lastly, suitable supplies of the necessities of poor Saints, is Christs kindness to his friends.

to it, for in giving all good things to his people, hee doth but at his own genius, or exercise his bounty, or run his own course, or proper motion, that is, to distribute and to communicate, which is his delight, and his glory; for hereby he in all things hath the preheminence: and it is as natural to Christ, to do good, as to be good, to which hee is as willing and ready, and hath as great, yea, greater propensity, than is in the Sun to run his course; though he rejoyceth to do it, as a mighty man to run a race; or than is in the fire to burn, in the water to flow, or in the sparks to flye upwards: the grain of his disposition lies that way.

2 This is the fecond ground, the ingagements that lye upon Christ to supply us, which are en-

couragements to us to come unto him.

3 The third ground of your coming to Christ for what your fouls want, is Christs invitations and promises.

Thrifts invitations of all poor fouls to him, who feel a need of him, or of any thing from him

who

Luk 1.52

Pf.81.10

5, X 24.47

who thirstern after him: and his invitations are very free, general, and gracious. Jefu froed and cryed faying If any man thirf let him come unto Ich 7 37. me and drink .- So let bim that is a thirft come .--Rev. 21. Come unto mee all ye that are-wegry and beaut la-Mat. 11,28 den, and I will give you reft. Entertain these invitations into your hearts. Christ is serious and fincere in them. Hee that bids you come, will he not bid you welcome? Is not his bidding ground fufficient for your comming to him? Arife and go to Christ-behold, he calls you. Mar. Jo. 49

2 Christs promises,

I Of repletion, that hee will not give you bits or scraps, but fill you --- Hee fleth the bungry with good things, faith Mary; Open

thy mouth wide, faith God, and I will fill it. --- Yea, not onely to fill you, but to fat you; --- Let your foul delight it felf in fats

neffe.

162.55.2 2 Of satisfaction, that is, to give you what your hearts can defire, or what your heads can devise .-- God satisfieth the longing soul, and filleth the bungry foul with goodnesse, Thus Pa 137 9 God fatiates the foul both of Priest and Ieroto.4, people.

4 Lastly, Christ hath given you promiles of cheapness of all-soul commodities to bee had from him, Grace, Peace, Spirit, Joy, you may buy them without money, or money-worth, This Christ hath published by proclamation---Ho every one that thir feth, come ye to the waters, 1492.

and beet hat hath no money: -- For committee is buying, and thirfting is the price. I will give (faith Christ) to him that is a thirst of the fountain of the water of life freely.

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ing to Christ for grace, or whatever they want, is the cause of their condemnation, and of Christ complaint; take it as it came out of Christs own mouth,—ree will not come to mee that yee might have life. Will yee loofe grace and life for lack

Toh. 5.40

of fetching; or of comming to Christ for it?

The fifth and last ground is, to fetch supplies

from Christ daily for your fouls, is the life of faith, or to live by the faith of the Sonne of God, as

Gal. 2 20 Rom. 1-17

Paul did, that is, to live upon Jesus Christ by Faith, for all things requisite to make you holy here, and happy for ever hereafter. This life of

Faith is a foul-fullaining, foul-nourishing, foulfanctifying, foul-faving, God-glorifying life, a lite supernatural and spiritual in the beginning

Per. 1. 2 and proceeding of it; celestial and eremal in the end of it: For the end of your Faith, saith Pers, is the salvation of your souls,



The fourth Duty.

Perform your Duties to God and man every day, with conscience, affections, diligence, vigilancy, and finceity.

- PErform your duties to God every day, especially these four.
 - Prayer.
 - Reading of Gods word.
 - 3 Meditation.
 - 4 Exercise of grace upon all occasions. The first duty is prayer to God both

Frayer.

* Alone

s Alone.

12 And with your Families.

1 Pray alone, for this you have Christs pre-

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I His precept, When thou prayest enter into thy Closet, and shut the door, and pray to thy Father, which is in secret, &c. This is Christs Rule or Law for private prayer.

a His Practice, for rifing early in the morning a great while before day hee went out, and departed

into a folitary place, and there prayed.

God sets a mark of observation and favour upon such as pray in secret, as on Paul, who did pray after his conversion, - Saul of Tarsus, be-bold he prayeth.

Peter it is like had been praying alone whom the house top, when hee fell into a trance, and hee same the heaven opened, and a vessel descending unto him,

full of all manner of beasts, &c.

2 Pray with others, especially with your fa-

milies, upon these fix grounds,

I Christs platform of Prayer, directs you to pray with others as well as alone, -- Our father which art in heaven, -- not my Father; which teacheth, that Christians should pray joyntly together, as well as severally asunder.

2 This hath been the ancient practice of godly Families, both under the Old and New Te-

ment.

I Under the Old Testament; Abraham, when hee removed with his Family from place to place, where hee came, Hee built an Altar, and called upon the Name of God, as to Bethet, -- and at Beersheba.

Mat 6.6

Mar. 14.3

A&,9 . 11

Act to.9, 10, to :4. Grounds for Family-prayer. Mar.6.9 Gen. 13.4 Beersheba. Joshnabs resolution and practice was this,— I and my house will serve the Lord. When & 16.25 David had setled the Ark, and good orders in 16.14.15 the house of God, hee returned to blesse house, 16.43 that is, to pray with, and for his Family, as he

had done for his People, It Job offered facrifice and prayed for his Sonnes when they were ablent from him, is it not probable Job did the like

with them, when they were at home with him, feeing it is faid, Thus did Job continually? Queen Heft 4.16 Hefter and her Maids prayed and fasted together.

For God required of his people then, Family-worship, as well as Tabernacle-worship, or Temple-worship, that they should worship him in their own houses, as well as in his.

Yea, Family-worship was the first worship performed to God in the World, for a long

time,

*Zeebary foretells, that when God shall pour forth the spirit of grace, and supplication in the latter daies (which hath, I conceive, a special eye upon the Jews) then Families, Families, that is, every Family, apart, shall mourn for their fins, in crucifying the Lord of life.

a Under the New Testament. Christ prayed

Act. 10. 2 with his Disciples; Cornelins a devem man, feared God with all his house, and prayed to God alway. That implies, he prayed with all his house,
and hee kept a constant counse in prayer; and this

was at least part of his devotion, and God testified his acceptance thereof to him by an Angel from heaven.

Hence divers Godly persons in the new Testamentare said to have Churches in their bonses,

Zesh. 12.

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as Philemon, vers. 2 Aquila and Priscilla, Nym- 1 Cor. 12
phas, Col. 4.15. whereby (as some conceive) are
meant their own private Families, being religiously disposed, and a constant course of holy
Duries observed therein.

It was the care and indeavour of the godly in those times to make their Families housholds of Faith, and of fear; I mean searing God, as all Cornelium his house did. Such were Aristobulus his houshold, and the houshold of Narcissus which were in the Lord, — and of Onesipherm.

All which were religious Families to which the Apostle fends falutations.

These are ensamples to you, and copies set by the Holy Ghost for you to write after. Your Families should bee listle Churches, and Houselds of Saints, and you should make your houses Bethels, that is, Houses of God; and to that end make them Houses of prayer, else God will not own them for his; My bouse, saith God, shall be called a House of Prayer; This is Gods mind concerning every house that is dedicated to him, whether it bee a Temple-house, or a private dwelling house.

Holy duries duly performed are a means to make Families godly, and their houses habitations of right confinels.

To bring Christ and falvation to a house, as they came to Zachem his house; and to obtain of God sanctifying grace for all in the family, at least restraining grace to curb corruption, and keep it in. As you may observe in some, who carry well while they live in godly samilies, but afterwards miscarry when they remove to places of liberty,

Rom. 16; 10. II 2 Tim, 4.

lob 8. 6

Luk, 19. 9

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God requires no less (if not more) Family worship of his servants under the New Testament, than hee did under the Old; that all who dwell together in a house, should serve God together in their family; pray together, as Masters and servants; and give thanks together, which Paul holds forth, when hee saith, Masters, give unto your servants that which is just and equal; -- Continue in prayer.

Col.4.1,2

Husbands and wives thould also pray together, which Peter intimates, when hee require husbands to give honour to their wives, as to the weaker vessels, That their prayers bee not him dred.

1 Pet. 3.7

3 The third ground of Family-prayer, can Christians put their houses to better uses, than by prayer, and the service of God? Is not that as needful, profitable, and comfortable anuse, to pray in them, as to eat, drink, sleep, work, or

play in them?

Houses (as well as Temples) were, and are to bee dedicated to God by the inhabitants at their first entrance into them; the Jews were commanded to do it. David did so, and should they not becused atterwards for the service of God, as places to pray, read the Word, and sing

Col 3. 16 Pfalmrin?

Deur, 20.5

Pfalm 30.

Title.

And is there not as good fellowship in holy duties; as in any bodily exercises? Shall you that dwell in one house, eat, drink, work, and play, lye, and sleep together, and not pray together? what a sin and shame is this? what a damage to your selves? what a discredit to the Gospel, and dishonour to God, and bad example to others, especially for those that make a profession, so neglect

2 - 12 - 2

I Tim. 4.5

2 Sam. 6.

I Tim.4.8

neglest duties of piery in their Family ? to do all together that concerns the benefit of the outward man, and to do little or nothing joyntly that conduceth to the good of their louis.

Why should not all in a Family eat alone, as

well as pray alone?

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4 The tourth ground is, Family prayer will interess God in all you have and do, and make him the Mafter of the bonfe, the God and guide of all your wales and works. It will draw down the bleffing of God upon you, and all yours: your houses, relations, callings, labours, estates, creature comforts; upon all you take in hand or go about; All shall bee faultified to you, and made prosperous by prayer.

God will protect and prosper, and bless those Families much, that pray much, as God bleffed Obed-Edoms bouse for the Ark Sake: Godliness is profitable for all things, as well in Families, as in any other fociety.

Family-prayer may procure all Family-blel-

fings.

5 The fifth ground is, the neglect of Familyduties will produce

I The fad effects of Judgement,

73 The bad effects of fin.

1 The lad effects of Judgement. For there is a Prophetical imprecation against all Families that neglect this duty of Pamily-prayer. Whether they bee such as never used it, or those that have formerly performed it, but now lay it aside, or ule ie seldome. Poure forth thine indignation, saith Icr. 10.25 the Cropher, upon the Heathen that know three and on the Families that call not on thy

Observe

Observe how the Prophet couples the Heathen, and the Families that do not pray together, as being alike.

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Treatile of divine worship.
Pla. 14.4

Zeph- 3.5

8,5 111

Mr. Perkins faith, the Families in which God is not worthipped, are no better than companie of Atheists. For this is one property of an Atheist, Not to call upon God.

Wo to all such who do not pray, nor serve God with their Families! The Word of the Lord is against you; sentence is already given, and you know not how soon God will give order for the

execution of it upon you.

Confider it, and lay it to heart, all you that negle a Family-duties, are not you and yoursunder this Prophetick curse? and liable to the pouring forth of Gods indignation upon your selves, your houses, families, shops, wares, all sec? Doth not the wrath and judgements of God hang over your heads night and day? how can you eat and drink with delight? or how date you lye down to rest? seeing you are subject to the effusion of Gods wrath continually.

2 The neglect of Family-duties will produce bad effects of fin; as, a decay of Religion, of the practice of piety, and of the power of godlines, of Gods worthip in Families (if there were any there) and apoltacy or backfliding from God, his truths, wayes, and Ordinances. The flucting of Duties out of Families opens the door to let prophanenesse and wickednesse in, as drankennesse, swearing, uncleannesse, pride, jars, vanity, without check or control. When Duties go down, disorders get up.

This turns Bethels into Bethavens, R. Families (like old Chapels) into stab

bealt-houses, in respect of the vile disorders and fishy manners of the inhabitants. It may well be written upon the doors of fuch houses (as one faith) Lord have mercy on w; Here is no care of fouls, no trading for Heaven. Yea, hence proceeds corruption both of Church and Contmonwealth; Families being the Seminaries, or feeds plots of both, and lay the foundation either of reformation, or of corruption and ruine to both.

Revolting Families (if great) may spoil whole Countries: as Cains family did the old world, and as Chams and Canaans did the new, after the

flood.

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6 The fixth and last ground is this, you may leave your Families to God, your wives, children, servants, and bid them farewel with com- Jer. 49.13 fort, when you die, you having this witness in your bosome, they and you prayed, and served God together to long as you lived. Then you may fay to them, as Christ to his Brethren, I affrend unto my Father, and your Father, and to my God, and your God, and I hope that you shall bee gathered to mee in due time, that wee shall meet with comfort at the last day, and I shall present you with joy before the Lord, faying, Behold, I, and the wife, children, scrvants, whom the 16.8, 18 Lord hath given mee. Then we who have prayed to God faithfully together on earth, shall praile God together for ever in Heaven.

Quest. What we the confes of this finful and wo-

ful neglett of Pamily-duties?

Anf. Thefe two especially. 1 Licentiousness, or worldliness; men are so given to their lufts, either pleasures, profits or preferments, as they are not at leifure, or have duries.

Capier of the negleft of Family-

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no heart to ferve God with their Families; They cannot spare time once in a day, or scarce in many daies to pray with their family. Mark what! fay, curfed is that gain pleafure, or honours that is gotten with neglect of duties to God in Families.

2 Cause is, loose opinions under pretence of

new Lights.

As it duties in Families were but forms, and to be laid aside, as not required or imposed by God; As if we were at liberty to do them, or not to do them; or when and how wee please, Or, as if the liberty purchased for us by Christ, freeth us from duties; at least, from the necessity of them, from tie of conscience, or obligation to them.

Curfed bee those opinions which make men negligent of holy duties in their own houses. That pretended Light is palpable darkness, which lets men see neglect of duty to bee Chris

stian liberty.

This prayer to God both alone, & with your families, is a duty you owe, and must perform to God every day; therefore Christ hath taught you to pray daily after this manner, -- Our Father, Ge. Give me this day our daily bread, that is, every day. And Paul bids you pray continually, or, without ceasing, that must needs bee every day.

As the Golpel commands it, so reason perfwades it; you have daily necessities to be supplied, both for your felves, and for your families; for your fouls, and for your bodies. Necessities as well personal, as domestical; Spiritual, as temporal. Christians should get their living by praying, as well as by working. And you have daily CVID

Mat. 6. 11 1 Thef. 5. 17

They evils and infirmities, inward and outward, to be prevented, removed, or healed. Therefore you hatl fland in need to pray or perition God every day, both alone for your felves, and with your families, for them; for the supplies and repairs of grace for your fouls, of health for your bodies, and of strength and defence for both.

You fin daily, and have just cause to contess your fins to God, repent of them, and beg pardon for them every day, as Christ directs you, 11, 12 And Gods mercies are renewed upon you, and yours daily, for which you and your families have cause to give thanks to God, both severally and

iovntly, every day.

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Quelt. But how oft (hould wee pray both alone,

and with our families every day?

Anf. Twice at least, that is, morning and evening. That is a Christians daily exercise, or the morning and evening facrifice, which Christians are obliged to offer up to God every day, in their families, and in their closets, according to a Gospel-form and pattern, as well as the Jews were under the Law, and according to the Law. Equity requires it, necessity present it, and ingagements oblige to it.

Prayer is the bar to flut in all at night, and

the ker to open all in the morning.

This was Davids daily prayer. My voice shalt thou hear in the morning, in the Pla. 5.3 morning I will direct my prayer unto thee, and will look up. -- In the morning shall my prayer prevent thee, faid Heman. That is the fittelt time for devotion, you being then fresh in your spirits, Pa.88:13 and freelt from diffractions. Which opportunity for holy duties may fitly bee called the wings of the morning.

Lam. 3.33

How oft ought wee to pray every day?

And, Let my prayer bee fet before thee as in cense, -- and the lifting up of my hands as the e-

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Pla 1412 Vening facrifice, faith David. Yea, David prayed Evening, Morning, and at Plass, it Noon; these three times in the day they wied to

pray in Israel. Daniel did the like, even in the time of danger; -- Hee kneeled upon his knees three times a day, and prayed, and gave thanks before

Yea, seven times a day do I praise thee (that is very often) (aith David, because of thy righteons

judgements. 2 The second duty is, reading of Gods Word, which all forts are bound to do, Young as well as Old: Timothy knew the holy Scriptures from a Child, this made him excel in his youth. This is

the way wherein children should bee trained up, Pro. 32.6 when they are young, and they will walk in it, and not depart from it when they are old.

High as well as low. It is the duty of a Kings

to read in Gods book all the daies of his life. To this end hec was injoyn'd to write him a Copy of his Law in a Book; . e. to get it written for him, out of the Original book of the Law)

which was kept in the Sanctuary; -- and it shall be with him (faith God) that is, hee shall carry this Copy of the Law with him (as his vade mecum) whitherfoever hee goes, whether to the Throne of his Kingdome, or to the Wars, should not Christians buy them Bibles, and read in them all their daies (even the King of Ifrael is not exempted there-from) and carry them with them as their Companions, when they go abroad? Mark the benefits thereof to move you effectually thereco. By daily and diligent reading of the Word of God. 1 Leflons

Dan. 6. 10 God as beedid aforetime.

Pf.110.161 Reading of the

Word. 2 Tim. 3. 35

Deut. 17. 19

Verf. 18

Deut. 31. 36

t Lessons are to be learnt; two principal ones soil. How, to lear God, or worship him aright; Deut, 17. How to keep his Commandements; or obey 19 him aright.

2 Evils may bee prevented, two especially, Pride of heart, which God will not permit in a King, much less in inferi-

our persons.

2 Turning aside from Gods command, either to the right hand, or to the left, 3 Bleffings may be procured thereby, both to

your selves, and to your children.

As the King of I rael was commanded to read in Gods law all his daies, to the end hee might prolong his daies in his Kingdome, hee and his children in the unidft of I frael. As it is your duty to tead the Word, so to apply it to your felves, to work it, and warm it, and hide it by meditation, in, and upon your hearts, to bee ingraffed in Jam. 1.21 voit.

As to read the Word of God, and apply it to your selves, so to speak of it to others, is the duty of a Christian daily. This is commanded both in heold Testament, as Exod. 13. 9. The Lords Law shall bee in thy mouth, Deut. 6, 6, 7. The

law shall bee in thy mouth, Deut. 6. 6, 7. The ands which I command thee shall bee in thy wart, and thou shalt whet them disigently upon thy hildren, and thou shalt talk of them, when thou sight in thy bouse, when thou walkest by the way, when thou seed when thou risest up, other than she This Book of the Law shall not depart

of thy month.

-And also in the New Col. 3.16. Let the word Christ dwell richly among you; teaching and monishing one another:

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Read

This reading of Gods Word is the Christians

duty every day.

Gods heaf. I Because the Word is pabulum anima. Word e. food for the foul, Mannah from Heaven; and very day.

reading of the Word, is feeding of the foul as providing of food for it; like Ifrael gathering of

Mannah, which they did, to wit, the portion of Exed 16.4 day, in his day; that is, so much as was sufficient for the day. Reading of Scripture is that to the foul, which dinner and supper is to the body. Scripture-readings are foul-meals, which a hongry foul will preferre before bodily food; 3d

Job 23.12 eftermed the words of Gods mouth more than bis ap. pointed food.

Real. 2 Gods Word is the Christians armon or magazine, to furnish him with spiritual weapons, as shield and buckler for his defenceagainst his spiritual enemies, sin, Satan, world Reading of Gods Word is a means of putting on the whole Armour of God; of girding the fword of the Spirit upon the thigh of the foul (ora Scriptum est) to repel Satan, to dissect tentations and to peirce corruptions to the heart. This will pur fword and spear into his hand, for the offence of foul-enemics. A Christian should walk through the world, as Ifrael came out of Egyp, that is, harneffed, not only marshalled by fivein a rank, but weapon'd. The Chapter you read in

Frod. 13. Deut. 14. 1

the morning may strengthen you against your corruptions, and tentations in the day. A foul unfenced with Scripture, is like a man unarmed in War. Gods Word is also like an Apother ries-shop, wherein are healing Medicines for all forts of spiritual diseases; and reading of the men Word is preparing Physick for the foul.

Hyp Real. 3

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Rea. 3 Because the Word and Prayer are confentany duties which should be coupled together as the Christians daily exercises or services. As under the Law Aaron lighted the Lamps, and burned Incense Evening and Morning, therefore it Exed. 30. was called a perpetual Incense; and God commanded to bring the pure oile-olive beaten for the light to cause the Lamp to burn continually. The Lamp fignified the Word of God, for the Commandement is a Lamp, and the Law is Light faith Solomon, -- and Prayer, Incense. The reading and opening of the Word, the Lighting of Lamps; and fervency in prayer is the burning of Incense. The doing of these both at one time, directs you to joyn the Word and Praver together, as a morning and evening Sacrifice in your families. The Apostles gave themselves continue ally to the Word and Prayer; Christians should do the fame daily, morn and even. For every

Panl. The third Duty is meditation, of God, his Meditatigreatness and goodness, holiness, wisdome, power, justice, &c: Steep your thoughts in the mediution of these, as Divid did, and of the Law of God, which was the familiar Subject of Davids 6. & 104. thoughts, who was a man of medication. The Jews had several means to put them in remembrance of the Law continually. They had it written in peeces of parchment, which they woreas frontlets on their foreheads, as bracelets Deut, 116 on their arms, on the fringes or borders of their 18 coments: these are the Phylasteries Christ mentions, when hee reproves the Jews for their

Hypocrify; and they were commanded to write

thing is fantified by the word and prayer, faith

Exod. 27.

Pro 6. 32 Pfa.141.5

Pfal. 139 and 63. 50

Pfs. 114.

Exed. 13.

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Gods Words upon the posts of their houses, and Deut. 6.8. on their gates, both for their own meditation. and houshold instruction. Also of the works of God Pfa.77.12

should you meditate. But of meditation more largely after wards in the Government of the thoughts, where you will bee directed to begin the day with the thoughts of God.

Meditation of God, his Word, and works, is

the daily, yea, and nightly duty of a Christian, in the intermission of sleep, and before, and af-Jofh. 1.8 ter. God commanded Joshua, to meditate of the book of the Law, day and night, that it should never depart out of his mind, or mouth. This was

Davids practice, the man after Gods own heart, -- Thy Law is my meditation all the day; that is, the 97. 148 whole day, or both night and day, and from day to day. And it is the bleffed mans mark, That he Pfal. 1.2

meditates in Gods Law day and night. Because, 1 Meditation is the proper service of God, in or with the mind.

2 It is the fouls discourse with God; or the fouls talking with him, as a man doth familiarly

with his friend. 3 It is like the childs sucking of the Mothers breafts; like the ftomacks drawing nourishment to it,-like the beafts chewing of the cud; and like the bodies breathing in air, exspiring, and

inspiring. All which things are done daily.

4 The fourth duty is, exercise of grace, not on ly in duties of prayer, Reading of the Word, Plice and of retired meditation; but in Emergencies, both and upon all occasions, and in all places and him companies where yee come, as formerly you felthave acted corruptions, as pride, paffion, folly, vanity, excels.

Pfal. 119.

Exod. 33.

RI

The extrcife of grace.

. This is a duty you owe to God, because grace is your heavenly-Masters chief goods, which hee puts into your hands (or hearts rather) with a charge to negotiate or trade with it, that is, to exercise it till hee come to call you to account, and to give you a reward.

God gives you grace, not to lye by you, nor to keep it fafe onely (as a Jewel in a box) but to use it continually, as faith to live by, love to labour Rom. 1.17 by, parience to bear afflictions and croffes by it, hope to expect good things from God, and to wait for accomplishment of promises, humility to stoop even to mean conditions; to submit to God, and to prefer others before your felves.

Grace must be exercised every day upon all occasions; Because,

1 This is to live the life of grace, which a Christian is ingaged by the God of grace, and Lord of life to do, every day, as well as to live

the life of Nature.

It is the duty of a Christian every day to live to God, and to dve to fin, as if it was his last day. whereto is necessarily required the daily exercise of grace upon every occasion, which hath been the constant practice of the Saints.

Thus Abraham exercised faith, when God cal- Heb. 14 8 led him out of his country, and from his kindred .- Verse 17 and bade him offer up bis Son Isaac, Moses excreiled meeknels, when Aaron and Miriam spake Numb 12. against him. Jacob humility, when God multiord, plied his family and substance. Job patience, when cies, both his substance and children were taken from and him .- Christ and David exercised Zeal, -- Paul you felt denial, contentation, when they had occasion.

1, 2, 3 Gen. 32. Job 1, 21

olly, The good Samaritan bowels of compassion, Luk. 10. when 30, 33

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when hee passed by the stripped wounded man,

who had fallen among theeves.

This is to act as a Christian, which you are bound to do every day, and in every thing, a well as to act as a natural man, or as a man of

parts, and of arts.

2 To exercise grace upon all occasions, is the way to sublimate and spiritualize all your actions, even natural and civil; and to make them spiritual for rise, manner, and end; and the way to improve temporal passages for spiritual and celeftial advantages; and to make an extrad out of them for the fouls benefit.

Thus you fee what are the private duties you

ought to perform to God every day.

I will now shew you the manner how should do them.

The manner of doing duties to God.

The manner how they should bee performed that is, with conscience, affections, diligenta

faith, vigilancy, fincerity.

Confeience. I Tim. I.5

1 With conscience, because of Gods precept, and of the Saints practice of all thefe; and conscience is the root or principle of Christian obe

dience.

To do all these for conscience-sake, is to liw Act. 23.1 in a good conscience before God, as Paul did which they cannot do, who negled their dury to God. They that do not make conscience of these duties in their Families and Closets, will upon flight and trivial occasions, omit, or intermit the performance of them, and bee careles how, or when they do them.

Conscience is a good Monitor, and Exciterto duties, and to the due performance of them.

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2 With Affections, Out of love, especially With delight.

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1 Out of love, not only because they are duties, or conscience binds you to them, but because love constrains you to do them. For conscience and love are not repugnant as principles of duties or obedience; as if a Christian could not act from both together, or could not do out of love, what he doth out of conscience, but they are confiftent, confentient, and sweetly chadjuvant.

Christians should pray in their Families, and alone for conscience sake; as it is a duty the Word holds forth, both in rule and example, and they

should also pray out of love,

I To God, and to his Name; as it is an invocation thereof; a special service of God, a la- Pro. 15. 8 crifice well pleafing to God, prayer is his de-

light, and a giving glory to God.

2 And out of love to the duty, as it is suitable to the new creature, or divine nature in you, as fucking is to a new born babe, and calling Dad and Mam is to a weaned child; so is it to Gods children to cry Abba, Father; and as prayer is a means of fweet fellowship the foul hath with the Father, Son, and Spirit.

Thus you should make your prayers to bee not only acts of duty, but labours of love; or pray not only because you are bound to pray, but because you love (and delight) to pray.

Christians should also read Gods Word, meditate, exercise grace, not only for conscience fake, because God commands them; but out of Jove both to God, and to these duties.

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Pfa. 40. 8

Joh. 4. 34

13 Pro. 15.

15

As they should read and meditate on the Word

Out of love to God, because it is his Word, Joh 14,15 If yee love mee, faith Christ, keep my Commande. wents: and upon the same account, read them, remember them, meditate of them daily.

2 And out of love to the Word, as David did, Plal. 119. -- O how love I thy Law! it is my meditation all the day. For the suitableness of it to the soul, as of meat to the stomach, of the mothers milk to

nece flarily for conscience sake, hee doth volun-

the child, of dew to herbs and grass. So that the same duties, a Christian performs

tarily out of love; as Pan! preached the Golpel necessarily (A necessity is laid upon mer (faith hee) and woe is mee if I preach not the Goffel) yet Wil-2 Cor. 5. lingly, for faith hee, The love of Christ confraint wsee.

2 As you should pray, read, medicate, and grace out of love to Cod, and to the duties; fo with delight in God, and in them all; take pleafure in the performance of them, as Christ did in doing his Fathers will and work, accounting it

his meat. Duties done with delight, are a Christians ripe fruits, the cream, flower, and head of all his services. What you do out of conscience, you may do also with delight; for conscience is a principle of joy, as well as of duty; the comforts of a good conscience are as a continual feast.

Conscience sanctified is not a principle of violent compulfionor rigour, but of a gracious inclination, swaying or byaffing the soul to duties; not of coacted or forced, but of free, cheerful. joyful obedience, though necessary, yet voluntary. This is no paradox to Christian experience,

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nor to reason; For as in acts of nature, a man doth that out of natural necessity, which hee doth voluntarily out of love, and with delight, As a man eats and drinks not only necessarily, to preferve nature, but out of love to the creatures, because they are good and comfortable, and with delight, because they are sweet and sayoury, pleasant to the palat and stomach: so it may, yea, ought to bee with a Christian in acts

of grace and duty.

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Also charge this as a duty from the Lord upon your fouls, to get your hearts affected with God every day; both as hee is in himself, with his glorious Nature, and Attributes, as his Majesty, Mercy, Loye, Wisdome, Power, Justice, Truth; and as bee appears in his Works, and various Difpenfarious, especially in his gracious dealings with you, his tenderness, kindness, watchfulness over you, that your hearts may eccho and refound thereto with suitable affections, as with fear and trembling, when you fee tokens of Gods wrath, or judgements; with rejoycings of fpirit, because of his mercies to you and others; with grief and shame for fin, committed by you or others, Scc. See more of this in the Rule for Government of the Affections.

Hereto is required softness of heart, that Gods administrations may leave suitable im-

pressions upon your spirits.

3 With Diligence, whatever your hand (or Diligence. heart) findeth to do (for God) every day, do it with all your might, of body and foul, of intention, affection, resolution, and indeavour; especially fet your hearts on work in them, to do them, with all the finews or strength of foul, as Plat 103; David I

David did; - Blefs the Lord, O my foul, and al that is within mee, praise his holy Name, Make all your duties to God the special acts of your inward man, and the joynt-labours of the whole man. This will prevent formality, flightness, and weariness in duties, in which God takes no pleasure; and by which families reap no spiritual strength, growth, comfort, or benefit. Familyduties, superficially performed, out of custome, or meerly as forms, are but dead works which cannot kill diforders in the house, nor quicken any in it to amendment.

Fervent prayers are prevalent, Jam. 5.16. cold, dull, fleepy prayers are good for nothing, they area taking of Gods Name in vain, and become fin. Serious reading and meditating of God and his Word, is operative, and heart-transforming. Duties lightly done leave no sweet savour,

nor facred impress in the foul.

2 Sam. 34. 34

Resolve with David, not to offer that to God (that worship and service, even in your Families and Closets day by day) which costs you nothing, no care or pains, no stirrings or strivings with your own fouls, to perform all your duties to God acceptably and regularly as God hath prescribed in his Word.

Vigilancy.

4 With Vigilancy; watch to these duties of praying, reading, meditating, &c. Ephef. 6.18.

Col. 4. 2. 1 Pet. 4. 7.

To take the fittest time for performance of them, when your spirits are most fresh, agil active, and you freelt from distraction, dulness, fluggithness; when duties may bee done in the best manner, and with most advantage, as in the morning, that was Davids time for prayer; and

at evening before Supper. The fleepy time is nor fit to bee the prayer time.

3 To keep the heart in a good frame for duties alway. Pray continually, that is, as some expoundit, labour to keep the heart in a praying frame continually, likewife in a reading, meditating, grace-exercifing frame.

This is to watch unto duties, to take the fittest time to do them; and to keep the heart in a

good frame for them.

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5 With faith in God for affistance, in acceptance of a blefting on them all; make all your duties to God to bee works of faith, for without faith (exercised in them) it is impossible either by them to please God, or to profit your selves, because whatsoever is not of taith is fin-

6 Lastly, with fincerity, as in respect of principle, to perform all your duties to God, in the strength of God, or of the ability which God giveth; so of end, as to do your duties daily to God, not out of servility (without any love to them, or delight in them) for feat of wrath, or judgement, or to escape hell; - nor out of hypocrifie, or for vain-glory, to get name or fame, praise or applause of men, which was the Pharifees design in their duties, fasting, praying, &c.

But for the glory of God, and the good of fouls, both your own, and theirs who live with you; that God may bee glorified, and your, and

their falvation promoted thereby.

Secondly, Perform your duties to man every day; as the duties.

CI Of your particular callings.

<2 Of your relations.

63 Of charity to others.

Faith.

Heb. 11.61 Chapet 2 Rom. 14.

Sincerity.

I Pet. 4.11

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The duties of particu. lar callings.

Of your particular callings, wherein God hath fer you, whatever they are, for four Reaforis,

1 Because God hath commanded you to la-

Exed. 20. 9,10

bour fix daies, and do all your work, as well as to rest the seventh day, which is the Sabbath of the Lord your God. Then you are enjoyned, as well to work, as to pray every day. For I concur with them who conceive, -- Six dayes shall then labour, not a bare concession, but a command thereof as mans duty to labour fix daies, and dedicate the seventh to God, according to Gods example, who wrought fix daies together, and rested the seventh. The working upon fix daies is injoyned in the fourth Commandement, as a help or furtherance to the fanctification of the Sabbath; that having done all wee had to do on the fix daies, wee might rest, and bee tree to serve the Lord, without obstruction and distraction on the seventh day. Not idleness, but labour prepares us for a Sabbatical reft. See Shepherd on the Sabbath, Thef. 132. Mayers Catech, on the fourth Commandement. Quelt. 77. Hrfir. Catech in 4. Præcept. Sex dies laboribus, fepsimum cultui divino Deus attribuit.

2 Particular callings are Gods appointments, for the good of your felves, your outward man, family, estate, and for the benefit of others also, as holy duties and Ordinances are for the good of your fouls. God is the Author of particular callings, as well as of your general calling, as you are Christians; of arts, as well as of graces; oftemporal trades as well as of spiritual traffick in duties and Ordinances; God called Bezaleel, and Aholiab, and gave them skill to work in all manner

manner of workmanship, in gold, silver, brass, stone, wood. God instructs the husbandman to discretion, and teacheth him to plow, sow, reap, and thresh. God creates the Smith, that bloweth the coals in the fire, not only as a man, but as a Smith.

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s; k 3 Labour in a lawful calling, is the means God hath ordained for man to get his living; — In the sweat of thy brows shalt thou eat bread, saith God to Adam till thou resurn to the ground. Paul commanded the Thessalianians to work with their own hands, and to do their own business; and if any would not work, neither should they eat. The Apostle prohibited the relief of such by the Churches charity, who were in necessity through their own idleness. It is the character of a good woman, much more of a good man, not to eat the bread of idleness. Idleness is a matter of disorder, and evil report in the Churches of the Saints.

4 The promise of plenty, comfort, and blefsing is made to labour and diligence in mens particular callings, as The hand of the diligent maketh rich; the soul of the diligent shall bee made fat. The substance of the diligent is precious. It is a temporal blessedness for the man that feareth God, to eat the labour of his hands, for the righteous; to eat the fruits of their doings.

Though a particular calling bee subordinate and subservient to the general; yet is it very needful, and useful in its kind; to make provision, to procure a blessing, and to prevent idleness, and many tentations, to which persons are exposed, that are out of imployment,

Perform the duties of your relations to men every day.

Exod, 31. 2, 3, 4, 5 1(2, 28. 24, &c.

Ifa. 54.16

Gen.3. 19

3 The f. 3. 10, 11, 13

Pro.3 1. 27 2 Thef. 3. 8

Pro. 10. 4

and 12.27 Pfal. 128.

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t Domestical, as Masters and Servants, Husbands and Wives, Parents and Children; each to other.

2 Political, as Magistrates and Subjects. 2 Ecclesiastical, as Ministers and people, and

Christians that live together in the communion of Saints, Exbort one another daily, saith Paul, scil. to holy obedience and perseverance, lest any bee hardened through the deceitfulness of sin, or hearken to the wiles of Satan, which pretend to secure your sears, but intend to gratise your lusts.

Do the duties of all your relations to mene-

very day, for two reasons.

The Because relations are founded by God; and the several kinds, distinctions, and subordinations of them; and God qualifieth men for the same; or surnisheth with gifts of body and mind suitable thereunts.

It is from God, that some men rule, and others are ruled; that some are Masters, and others servants. Relations are sounded in the moral-Law; -- as in the Fourth. Fift, and last Commandernents.--On the Sabbath, Thou shall do no manner of work; thou, nor thy Son, nor thy daughter, nor thy man-servant, nor thy maid-servant.

Honour thy Father and Mother, not only thy natural, but spiritual and politick parents.

Thou shalt not cover thy neighbours house, nor his wife, nor his man-servant, nor his maid-servant, &c. so that all relations, Domestical, Ecclessaftical, and Political, are tounded, and established in the Law of God, and Gospet of Christ. This is sufficient to convince and shame men out of their loose and sevelling inciples, who would have

have all men alike or equal in condition, and not one above another. Hath not God fet the Heavens above the earth, in power as well as in place, that the starres should rule the inferiour bodies by their motion, light and influences? Yea, is there not a superiority, and inferiority among the unreasonable creatures, and some have power over the rest, the Lion over the Beafts, the Leviathan over the Fishes, the Eagle over the Birds, yea, the little Bees have a kinde of Common-wealth among them, as some have observed, and degrees and subordinations? Then is it an unreasonable thing to imagine all men to bee alike, even, and equal in condition, and that God hath not appointed some to bee above others in power, and authority, having given reason and abilities to mannage a command for common good?

Is there not a distinction of order, and diverfity of offices among the Angels, hinted to you by the many appellations given to them, as Thrones, Dominions, Principalities, Powers, &c. Why may there not bee the like distinction of orders (yea, and of dignity also) and diversity of

offices among men?

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2 The second reason is, because God hath prescribed and commanded the duties of all relations in his Word; forthat religion hath a strong influence into them all.

Which duties are the foundations on which all relations are built, the ends for which they were appointed the manner how they should bee mannaged, or Now Christians should carry in them all; the means or way to obtain the benefit of comfort of them, or a blessing from God upon them.

Eph.1. 28

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them. The due performance of the duties of your relations, will feafon, fanctifie and sweeten the same to you; would you have a blessing in a wise, or comfort in a child? seek it in performing the duty of a Husband to her, of a Father to him. And the duties of your relations, well done, are a credit and Ornament to the Gospel, even by

Tit.1.9, 10

servants, much more by Masters, Fathers and Husbands. Exhort Servants (saith Paul) to bee obedient to their own Masters, that they may adorn the doctrin of God, their Saviour, in all things. And Wives to obey their own Husbands, that the Word of God bee not blasphemed, Tit. 2.5.

The Holy Ghost is large in laying down, and

earnest in pressing home the duties of all relations. Let all who would bee and shew themselves the children of obedience, search the Scriptures, and gather out of them the particular duties of

The duty of Magiftrates-

their several relations to men; As,
Magistrates to subjects, and subjects to Ma-

3 giftrates.

Let Magistrates learn their duties to Sub-

19. 6,7 1 Pet. 2-14 Rom. 13.

To rule over them in the fear of God; and bee just themselves, free from those vices they should punish in others.

Deut. I. 16, 17. & 16,18.19,

3,4

2 To punish evil doers, to incourage those that do well; To bee a terrour to evil doers, and to evil deeds; and not bear the fword in vain.

To hear causes, and judge righteously between every man and his brother, without refpest of persons, or perverting of Justice; that
I Tim. 2, Judgement may run down as water, and Justice as
a mighty stream.

162, 49, 23 4 To preferve propriety, peace and fafety, and

to promote piety and the means thereof, reformation and righteoulnels.

5 To give continual attendance upon their Rome 12. Magistratical Office.

2 Let subjects learn their duties out of the The dairy

Word to their Rulers; As, I Subjection to their Power, Authority and

lawful commands. Because au de soai egosiai, the Romis, : powers that are in being, are ordained of God; and relistance of lawful powers, is relistance of Gods Verse i Ordinance.

I For the Lords fake, faith

This Subjection) Peter, 1 Pet. 1. 13. 12 For Conscience Sake, faith must bee

Paul, Rom. 13.5. That is, out of Obedience to God, and confrience of duty, who hath ordained civil Magifracy, and enjoyned you subjection to it. For fois the will of God, that Christians should stopthemouthes of unbeleevers, which are opened against them, by their disobedience to the Civil

Magistrate. 1 Reddition of their due unto them, as Tribute and Honour.

Invocation, pray to God for them.

II Ministers to people, and People to Mini-

fters. 1 Let Ministers learn their own Duties out of the Scriptures (as well as reach others theirs) As,

I Diligence, to preach the Word in feafon, and out of feafon; Reprove exhort with all long fuffe- 2 Tim 4.2 ring, and to give attendance to reading to exhort ati- 1 Tim. 4. on, to dottring -- Meditate of these things, give 13, 14,15,

thy felf whelly to them. This is faid to bee Mafter

of lubjeds.

Rom 13.

1 Tim, 2. 1, 3

The duty of Miniffers.

Perkins

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A& 20.

Perkins his Motto, Verbi Minister es, boc age: Thou art a Minister of the Word, make it thy whole businesse

2 Faithfulness in declaring the whole Counsel of God to the people, keeping nothing back that

20, 27 may bee profitable to them.

Watchfulness over themselves, and over AR.20.28 the fouls of their people, 2 Tim. 4. 5. Het, 13. 1 Tim. 4. 16

4 Patience in fuffering afflictions for the

Gospel. 2 Cor. 6.4

5 Meekness, tenderness, affectionateness, 3 Tim. I. 8. and 455 long-fuffering towards their people, as a Nurfe Verse 11 cherishesh ber children, I Thef. 2. 7, 8, and as a Father.

I Thef. 2. 6 Uprightness, to approve themselves to 4.6 1 Cor. 10. God, and feek his glory, and the peoples good 33 not their own ends, as praise, profit or the 1 Tim. 44

like.

fiers.

17

The do-

ties of

so ar other,

I Tim. S.

7 Exemplatiness of spirit and life, in word 1 Pet.5. 3 The peo-

and deed. 2 Let the people learn their duties out of the ples duty to Mini-Word of God, to the Ministers who are set over

them in the Lord: As, I Thef. S: 12, 13

I Due respect and love to their persons for their Office, and for their work fake.

2 Due maintenance for their pains.

17, 18 Ifa. 52.7 3 Submission to their Ministry (or office) Gal. 6. 6 and authority, and obedience to their Do-I Cor. 9. arin. 10, to 15

III Saints and Beleevers should learn their Heb. 13. duties (out of Gods Word) one to another, efpecially those that live in communion or society together; As Saints one

r Charity. Love is the duty fo oft, and ear

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neftly preffed in the New Testament. It is called both the Old and New Commandement, John 19.34. aud 15. 12, 17. 1 John 2. 70 & 2 70hz 5.

Old, for the substance of the duty; and News for the pattern, or form of observing it; the Old

form was:

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Theu fleat love thy neighbour as thy felf.

The new form is, - walk in love, as Christ hab loved us, Ephel. 5.3. -- A new Commande ment I give unto you, that yee leve one another, as I have loved you -- This is more perfect and pre-

valent; more inciting and cogent.

a Unity in opinion and affection in spirit and inway: to serve the Lord with one fhoulder. Zeph .: Unity is the Saints duty. This is a nail of grace which the Apostle Paul labours to drive to the head in beleevers hearrs, with as many blows of arguments and of observations, as any other duty. Sec I Cor. 1. 10. Ephef. 4. 1, 3, to 7. Phil. 2. 1,3. and 4. 2. The mulritude of primitive Beleevers were ult of one beant, and of one foul. God hath promised this unity to his people, Jen. 32.

39. Zeph. 3. 9. 3 Humility; meekness, condescending, and Submitting one to another, a Per 5 3. Rom. 12. 16. Epb. 5. 21. (for humility is the Saints livery Col. 3. 12.) each one esteeming others better than themselves, Phil, 2. 3. 4- in hornar proferring one

mebers Romaz, 10

4 Sympathy, to have a fellow-feeling of or Roth, 124 thers conditions: To rejoyce with whem what re- 15 pice, and to weep with them that weep; to have tempassion one of another, and bee pittiful, i Pet. 3: Colig. 12, to remembarthem in bunds; as bound Heb. 13.3

Zenk. 3.1

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with them. Thus it ought to bee with all the members of Christs Mystical body, If one Suffer, all the members foould suffer with it; if one member bee honoured, all the members (hould rejoyce with I Cer. 12. 31.

5 Fidelity, in looking every one on the thing of others, and not on his own things only; to tender, or take care of, and promote the good of others, both spiritual, and temporal. To this end,

to watch one over another; Beleevers should be fellow-helpers one of another, to instruct, admonith incourage, reprove, or comfort one another, I Thef.5, 14. Heb. 2. 12. and fellow-helpers to bear one anothers burdens, and so fulfil the Lan of Christ.

Gal.6,1,2

6 Mercy, Bounty, Kindness.

Rom, 12. 13

Act.4.32,

Giving to others that are in want, di-Aftributing to the necessity of Saints. was the practice of the primitive Christians. 2 Forgiving and forbearing one another,

Col.3. 12 Domeftical duties.

34, 35

as God for Christs fake forgave you. 1V Learn the duties of Domestical Rela-

The duries of Husbands to Wives.

tions. I Conjugal. Husbands learn out of the Word of God your duties to your Wives As

To love them; mark how, even as Christ loved his Church, that is, purely, peculiarly, fincerely, constantly, unchangeably, Eph. 5.25. and as you love your own bodies, vert 28. year as jou tove your whole felves, verf. 33.

To bee kinde to them, to nourish and the rish your wives; observe how, as Christ doth his Church, Ephel. 5.29. and as yes do your own flesh

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that is, liberally, and readily; let them want nothing that is fit for them. Bee not harsh, nor hard, nor churlish, nor unkinde to your wives; Left Col.3. 19 they cover the Altar of the Lord with tears and complaints against you; and the Lord will not regardnor accept your offerings, any more.

3 To dwell with them, and that according to knowledge, to guide and govern your felves, your wives, and families with discretion, therefore is the husband to bee the head and guide of his wife, as Christ is of his Church, Ephes. 5. 23. To cleave or bee glued to your wives, προσκολ- Eph.5. 31 ANDNOETAI, and to forfake all other relations for

this marrimonial interest. 4 To give honour to them (i.e. putting honour upon them) as to the weaker veffels (how choice and chary are men of Venice-glasses) and because they are coheirs with you of the grace of life: Also to prevent interruptions and distractions in families, and in duties, -- That your prayers bee not bindred, and left the children, or

servants in the family should despise them. Wives learn out of the Word your duties to your Hubands, As

I To bee subject to them, ὑποτάσσεωε, the word fignifieth a subordination, or orderly subisation of the wife to the authority of her Husband, for the Husband is the head of the Wife, even as Christ is the head of the Church. Obferve how Wives must submit themselves to Eph 5.23 their own Husbands.

(As unto the Lord, Ephef. 5. 22. To wit As the Church is subject unto Vefe 23 Christ.

This is meet and comely in the Lord. If wives Col. 3. 18 bce

Mal. 2.13;

1 Pet. 3. 7.

Pro.2. 17

of wives to their busbands.

1 Cor. 7.

Tit, 2. 5 bee not obedient to their own Husbands, they are not good, and the Word of God will kee blaj-

Sarah obeyed Abraham, and called him Lord Cthe grand-Mother of all good wives, 2 Per. 3.

6.) and the holy women in old time, who trusted in God, Peter tells you, were in subjection to their own Hubands. Hence the wife was covered with a vail, in token of her bush ands power, and

ber subjection, 1 Cor. 11.19.

Pet. 3.6 of displeasing them, which is the fruit of conjugal fear.

Shee that is married, should take care to please

har bushand.

3 To be of meek, quiet, humble spirits, counting that your chiefest Ornament, placing your sineness most therein (not in costly gaudy attite, not in new fashions) for after this manner the balt woman adorned them selves, 1 Pet. 3. 4, 55 - and ingrace and in good works, as became to woman

Time 2. professing godlines.

And either to keep slence, ? Tim, 2. II, 12. or to shew, that the law of hindness is in your

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Pro 31.26 tengue.

Wives must not bee of prouch imperious, nor of unquiet, impatient spiries, Chiding or brawline.

Solomon fets forth the fad condition of a manthat is fo yoked, Prov. 19. 13. and 27. 15. and

21. 9. and 25,34.

4 To be meet helps for your husbands in every refpect, to wit, in their bodies, fouls, families, callings, effares. For this end the woman was made and married to the man.

Gen 2418 made and married to the man.

Set the character of a good wife, given, in Prov. 31. 10. to the last, before you as a glass to look your selves in, and to dress your selves by, every day.

A good wife should bee an help in every thing, a hinderance in nothing to her husband, -- Shee looks well to the waies of her howshold.

2 Parental Duties.

1 Parents, learn your duties out of the Word The duties

to your children.

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To instruct them in the knowledge of God, Eph, 6.4 and of themselves, in the Principles of Religion, in the Word of God; Timothy knew the Holy Pfa.78.5 Scriptures from a child. They will cleanfe the 2 Tim. 3. young mans way. David the Father composed a Pfalm 72. title, for the instruction of his Son Solomon: and Bath (heba his Mother taught him a Prophefy. That is, leffons of chaftity, tempe- Pro.31.1, rance, justice, and about choice of a wife, both ac. his Father, Prov. 4. 3, 4. and his Mother taught him.

Teach your children not only the Word, but the Works of God also, what God hath done for his people, which God commanded the Parents in Ifrael to do, Deut. 4. 9.

And they did it, Pfal. 44. 1, 2.

2 To correct them for their faults, and that betimes. For Salomon makes this an argument of Pro. 19.13 Parents love to their children; the contrary, of harred; Corrects by for (faith the Wife man) and bee shall give thee rest (from grief, sear and trouble) yea, hee shall give delight to thy soul. For the Fathers Rod of correction drives folly far from his fon, and gives him wisdome: Now a wife fon makes a glad Father.

Pro.31-27

Pro.13.24 Pro.29.1

Pro.23.15

Pro.29.15 Pro. to, I

MI

120 My fon, if thy heart bee wife, my heart shall Pro.23.15 rejoyce, even mine. Pro.22. 6 3 To train them up in good waies, from 4 Comtheir child-hood, in their duties to God and mindeman. In waies of piety to God, as in prayer, in ment. I King 18. hearing and reading Gods Word, in keeping 13 holy the Sabbath day; Obadiah feared God from 21. his youth, &c. -- In waies of purity from fin; for, Even a child is known by bis doings, faith So-

lomon, what way bee is inclined, whether to good, or to evil -- In waies of Education, to fit them for callings and imployments, for doing service

in Church or Commonwealth. Yea, to charge and command your children

to eschew evil, and to do good, as Abraham did his children, and his houshold after him, to keep the way of the Lord, to do justice and judgement, As David charged his ion Solomon to walk in Gods waies, to keep his statutes and commandements, as God commanded the Jews to do to their children, Deut. 32. 46. Hence wee read of the law of the mother, and of the commandement of the father .- My fon (faith Solomen) keep

thy Fathers commandement, and for [ake not the law of thy Mother . - You know (faith Paul to the Theffalonians) how wee exhorted and charged eve-A&. 2. 39 ry one of you, as a Father doth his children.

4 To beleeve in the Covenant for your children, and in the promise made to you as beleevers and to your feed. That God will bee your God, and the God of your feed; that the God of the Father and Mother will bee the God of the children also.

Renew your faith often in Gods promifes and Covenant (which is given under feal both

Pro. 20. 11

Gen. 18. \$7,19 3 King 2. 1,2,3 1 Chron. 38. 9

Prov. 1. 8. & 6. 20 Thef. 2. IT

Gen. 17.7 Afa. 44. 3 Pfa. 110.2 Deut. 30.

Jer. 32.39

Expd. 20.

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to you, and to your children) for them, as well

as for your felves.

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5 To pray for them; to lay up a stock of prayers in Heaven for your children (as well as an inheritance for them upon earth. For Paul faith, Parents ought to lay up for their children. And Solomon faith, House and riches are the inheritance of the Fathers) For Parents prayers may prove their childrens best portion; even a trea- Pro. 19.16 fure laid up in Heaven for them, which may obtain of God many bleffings for the children after the Parents are dead and gone. Children of many prayers seldome milcarry; Job sent and fanttified his children: That is (as some expound it) hee fent up prayers to God to fan Lifie them, out of his care of their spiritual good. Job offeredburnt-offerings according to the number of them Job 1. 5 all. As Job offered a facrifice particularly for every Son; so it is conceived, that 706 lifted up a prayer to God for the pardon and acceptance of every fon.

Jacob bleffed all his children joyntly, and e-

very one of them feverally.

6 Not to provoke your children to wrath, not to exasperate or irritate their spirits by a rigorous use of parental authority; for that should bee mixed with love, and lenity, and much tenderness; Lest they bee discouraged.

2 Children, learn your duties out of Gods The da-

Word to your Parents; As,

I Honour to their persons: Honour thy Father and Mother, which is the first commandement with premise. Performall due reverential respect to them; as King Solemon did to his Mother, and Joseph to his Father Jacob, Gen. 48, 12. yea,

2 Cot. 12.

Gen-30-30

Job I. 5

Gen.49.

Eph. 6. 4

Col.3. 21

ties of children Exod. 20.

1 King. 2.

even

even Abfalom in shew to his Father David, A Son bonowreth his Father, faith God, If I then be Mal. I. 6 a Father, where is my honour? 2 Obedience to their Counsels and Com-This is the general and comprehensive duty of children to Parents, because it takes in all the rest which should taste of it. Hearken no to thy Father that begat thee, faith Solomon, and destrife not thy Mother when shee is old. Pro 22.22 counsels and commands children should wear as and 40 4.5 gold chains about their necks, and bear them as precious Sculptures, or ingravings upon their hearts. God commends and bleffeth the Recha-

butes for obeying the commandement of Jona. dab their Father, to drink no Wine all their daies. Ter. 35.8, Mofes was obedient to Fethro his Father in Law, 14,16,18, Exod. 18. 24. Ruth to Naomi her Mother in 19

Law. I Same 2.

25

Pro-30-17

1 Sam. 1.28

15am. 17.

Elies fons would not hearken to the voice of their Father, becamfe the Lord would flay them. The est that mocketh his Pather, and despifeth to obey his Mother, the Ravens of the valley hall pick it out.

Now childrens obedience to their Parents muft Col. 3. 20 bee, in all things, for the extent of it, -- and as to Eph. 6. 1 the Lord, for the manner, who is the Aucher of Father-hood, and the Commander of the Subjection, to whom the same is well-pleasing.

> Samuel submitted to his Mother to bee set apart to the service of God all his daies. David to his Father to bee a Shepheard. Yea, Jesus Christ was subject to his Parents till hee was a-

bout thirty years old.

Children should becat their parents dispose, for I nk. 2. 98 the choice both of fit callings, and of fit matches Luk. 3.23 for them; parents have power to bestow their

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children both in callings, and in marriage, Exed. I Cor. 7. 23. 16, 17. Dent. 7. 3. It is therefore the dury of children to hearken to their parents counsel, and to crave their consent as Jacob did to his Father

Masc. Where parents confent is wanting (as one faith) there Gods bleffing is away; yea Gods

curse comes often upon such matches. Serbs Sons married with Cains Daughters of their own heads and lufts, without their godly parents conlent, and they had a wretched posterity. Judab married a Canaanite without his Fathers ad- Gen. 18.2. vice, and contrary to the principle of the pious 3 Patriarchs, which was against the mixed marriages of an Ifraelite with a Canaanite, and hee had two fuch wicked fons, as God would not fuffer to live, but flew them himself. Take notice of the judgements of God upon Efan, and his posterity, because hee took wives which were a grief of mind to his Father and Mother, Gen. 26. 34, 35. And if Jacob (faid Rebecon) should do the like, what good will my life do mee ? In Prov. 30. Gen. 27. 11. to verf. 15. there are four wicked generations 46 of finners put together, and disobedient children

are the ring-leaders of them. 3 Submission to their corrections; this the Apottle hints, when hee faith, Weehave Fathers of our fleft, which corrected us, and wee gave them re- Heb. 12.9. verence, that is, wee received their correction with fubmission, without change of affection, or

diminution of respect to them; ένετ ξεπόμεθα, we turned within our felves, as the word fignifieth, or descended into our felves, and considered the cause wee deserved it and it is for our good. The rod gives wisdome, therefore wee must bee wil-

37

Gen 28,1,

ling

Heb. 1 2, 8

shall not wee patiently let it in? To receive correction diffinguisheth a natural fon from a Bastard.

should tread in the religious steps of their pious parents while they live; fo shall they bee gathered to their Fathers when they dye.

Gen. 27.

rental power. 6 Kindness to them, to repay their parents great love, care, pains, and cost. This Paul re-

guires of children and nephews, to shew piety at home, and require their parents, childrens kindness to their parents is called piety Euré Bein, for all duties ought so to bee performed by chil-

dren, as they may have some resemblance of piety (as one faith) because parents bear a special image of God in respect of their children, as hee is Creator, Governour and Preserver. This

also is justice, and true retribution. This is good and acceptable before God. Paul forbids here that the Church should bee burthened with widows, but their Children and Nephews should relieve them.

rents necessities. Joseph nourished his Father, and all his houshold and brethren with bread.

Ruth gave her mother Naomi of her glean

Christrook care of his mother on his cross and committed her to John (that loving land beloved Disciple) as his mother.

Childrens requital of their parents, the Greek

11, 12

1 Tim. 54

i Tim. S. 16

Gen. 47.

Ruth. 2. 14, 18.

Joh. 19.

26,27

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express (as some observe) by ανίπελαργωσις, 2 Metaphor drawn from the Stork, which teeds heraged Parents, and carrieth them on her shoulders into the Meadows, and brings them back.

3 The duties of Masters and Servants.

1 Masters, learn your duties out of the Word to your Servants.

I To give unto them that which is just and equal, knowing that yee also have a Master in

Heaven; As,

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I Food convenient. The good wife rifeth while it is yet night, and giveth meat to ber houfbold, a portion to her Maidens.

2 Rayment fitting for them; The good wife clothed her houshold with double garments, to keep them warm in winter; shee is not afraid of the Snow

for her houshold.

3 Physick, when they are sick. The Centurion belought Christ to heal his servant that was fick of the Palfy. Hee was a hard-hearted Amalekite, who left his fervant in the field, because hee fell fick.

4 Moderate rest. This was one end of the Sabbath day, Exod. 23. 12 .- That thy Manfervant, and Maid-ferrant may reft, as well as

thon 5 Just reproofs and correction if they will not amend without blows, yet proportioned to their faults; The fervant shat knows his Masters will, Luk. 12. and doth it not, shall bee beaten with many stripes. 47, 48 hee that knows it not, with fewer stripes. The Mafters rod of correction should cure his feryants manners, not kill, nor hurt his body. If a Master had maimed his servant (either man or maid)

The duties of Mafters.

Col. 4. 1

Pro. 31.15 and 27.27 Luk.17,7>

Pro. 21.21

Mat. 8. 7. 6,7, 8, 13

. 7.7 Box3 1 Sam. 30.

Deut. 5. 14

Exod, 21. 16, 27

maid) though but in an eve, or a tooth, by God! Law the Master was bound to make reparation and to give his fervant his liberty and freedome for it.

6 Due wages for their work. The just housholder gave all the labourers hee fent into his vineyard, the penny hee agreed with them for. & gave them their hire from the last to the first.

Mat. 20. 5. 3, and to.

It is a crying fin to with-hold the Labourers Wages, Dent, 24. 14.15. Levit. 19. 13: 7am. 5.4

2 Duty, to shew mercy, pitty, and kindness to them; as not to over-task, or over-work them. nor oppress them with labours, nor require cither unjust or impossible things of their fervants fuch as they are not able to do. This would be cruelry in man to beafts, much more in man to man. Thus dealt the Egyptian task-masters with Ifrael, they allowed them no ftraw, yet commanded them to make the former tale of brick and they beat them. Hee is a hard Master that reaps where hee hath not fown, and gathereth where hee hath not strawed.

Exod. 5.7, 8, 15, 16 Mat, 25.

24

Abraham was no fuch rigid hard Master. When hee fent his servant to take a wife for his Son I fame; and rook an oath of him to do it; his

fervarit faid, What if the woman will not come ? must I stand charged by thy command, and my oath to bring her; whether I can or no? Abraham answers, If the woman will not come, thou shalt bee clear from this my oath.

God gave it for a Law in Ifrael, where her Levit. 25. freaks of childrens inheriting their Fathers mafterly power over their fervants : -- They Ball bes as an in hericance for your fons, yee that no rule one over another with rigour.

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It may become Masters to cover or pass by some infirmities in servants, and not strictly to inquire into them; Take no heed unto all words that are focken (faith the Preacher) left, i. e. though Ecclef. 7. then bear him curfe thee, thou bear thy fervant 11 curfethee, or fpeak evil of thee, which thou shouldst fometime pals by with filence, because thy come Verle 33 science tells thee thou hast done the like to others.

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Yea, to yeeld unto your fervants (contending with you) when they are in the right, as Job did, when truth and equity requires it. 306 heard his fervants complaints against himself with patience, and did them right; else hee had been ob-

noxious to Gods judgements. Let Masters, and Mistelles shew mercy to & take pity on the fouls of their fervants to inftruct them in the knowledge of God, and of their duties to God and man; to labour their conversion, and reformation. To this end to catechize them; make them read Scriptures, to pray with them, and for them; to bring them to the publick Ordinances, and cause them to keep the Lords day holy, as well as your felves. To Erod 20, watch over them, to heal what you spic amiss in them. To stir them up to private duties, as prayer to God, and reading the Word alone. Command them to serve their Master in Heaven as diligently and carefully as their Mafters on Earth, that God may have the service of their fouls, as you have the service of their bodies; that your fervants may get some spiritual good for their fouls in your service. as well as food, rayment, wages, or any remporal good for their bodies, then they will bless God that ever they came under your roof, and God will make them bleffings

lob 21. 135

Gen-39.2, his servants were godly; the souldier that waited

Act 10. 2. on him continually was devout.

good example, that they may fay to them as Gideon to his men, Look on mee, and do likewife. Let them fee all your wholesome instructions to them, exemplified before their eyes in your ho

Pfa.i23.2 ly lives and conversation. For the eyes of servants are fixed on their Masters, and Mistresses, to mark what they say, or do; Masters examples have a powerful influence upon their servants.

Pro. 29. 13 If a Ruler bearken to lies, all his servants are with

Pia 101.2, Refolve with David to walk in the midst of your house much a perfect heart; and to suffer no things nor person of Belial to dwell within your house or to tarry in your sight; chuse such humble; faithful, upright, to dwell with you, and to serve you. This is to write after Davids.

Verse 5,6 copy; a good pattern for Christian housholders.
Shut all iniquity out of doors. Let not wickedness
dwell in your Tabernactes, as Zophar said to 306.

Job 11. 14 God will make the habitations of your righteon full (or your habitation if righteous) prosperous, as Job 8. 6 Bildad spake to Job.

Eph. 6.9

4 Duty, Masters do the same things to jow fervants, forbearing threatning, not the same also or offices which servants are to perform to their Masters, but with the same mind, or in the like manner.

As servants obey them in the Lord, looking at them as their masters according to the sless. The Masters do the same, that is, command them in the Lord, such things as they may do, without

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nout mor offence to God, give them not occasion to complain, and pray with Naaman; In this thing the Lord pardon thy fervant, for adoration towards the Idol in the house of Rimmon, to which I was compelled, because my Master the King of 87ris leaneth on my hand, and hee worshiping, I was forced to bow, or worship there also.

Give not servants occasion to complain, that they are compelled to wait on their Masters'to Tap-houses, Play-houses, to houses of game, or of whoredome. Look at them only as your fervants according to the flesh; presume not to command their fouls or consciences to fin, or turn away from God. Servants must obey their Malters sincerely, not with eye-service as men pleafers, but in fing lenefs of heart, and with good will: Yee Masters do the same to your servants, carry towards them uprightly, and conscionably, not diftemblingly, or fradulently, as Laban did to 3a- Gen. 31.7 cob, -- not with eye-kindness (or kindness in hew only) nor with lip-courtefie, or respects feil, from the teeth outward, but truly, really, and unfeignedly; bee voluntary and hearty in all your expressions and actions towards them. Servants should shew all goodfidelity, and reverence, not purloyning their Masters goods, nor answering again.

Yee Masters, do the same to your servants, do tot detain nor diminish their wages; pay them the same, neither dodgingly, nor grudg. ingly; carry not your felves imperioufly; methly, churlishly, nor Nabal-like to them; do 25. 17 not give them ill provoking, irritating lanauge.

1 Servants, learn your duties our of Gods their Me Werd, to your Masters, as I Og ftits.

Tit. 3. 5 command them (which is lawful and just) unto bene-placence; to answer their call and fulfill.

In a 8 their commands as the fervants of the Centuri.

Luk. 7. 8 their commands, as the servants of the Centurion did to him. For manner, it must bee

I Sincere, not feigned, which the Apostle calls

Eph! 6. 6 spe-service, which tends to men-pleasing, and is performed only to the eye, that is, in hypocrisis and shew; not in truth, or in deed, sleightly, superficially, deceitfully, or service done no longer than the Masters eye is upon them. When servants labour in their Masters presence, but loyter in their absence. Hee was an evil servant who ranted and rioted when his Master delayed

who ranted and rioted when his Master delayed his coming. Eye-service is like coyn that is both clipt and counterfeit; more in shew than in substance; more to the eye, than to the hand. Sin but obedimms, non in illo, fraction off nummus.

Let servants remember, Gods eye is ever up-

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on you, though your Masters eye is sometimes off you; do your Masters business carefully, be cause God looks on; in singleness or simplicity of heart, out of the fear of God, which made Obsainb, Jacob, Joseph, such sincere servants; faithful, and obedient to their masters, in their absence, as well as in their presence, because they apprehended God as alway present with them 2 Servants obedience unto their masters must

be, As to the Lord, and not to men. As unto Christ, Christian servants are the servants of Christ, and they should in all their acts of service look beyond their masters, at God and Christ, who have placed them in that condition and relation, and enjoyned them obedience. Therefore Paul saith, whom

Eph. 6.7 Verle 3. 6

Eph. 6. 5

Col. 3, 22

What foever yee do (to wit, of your own duty, or Masters business) do it as unto the Lord, that is before God, in his fight; for God, to serve, please, Col. 3, 13 and glorific God therein; to approve your hearts

to God in all the service you do to men;

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a It must bee free and voluntary, not forced or compelled, but in Luxus from the heart, Col. 3: 23. and wet euvolas, Eph. 6. 6, 7. With good will, doing fervice as unto the Lord, knowing that of the Lord yee hall receive the reward of inberitance, for pee ferve the Lord Christ, Col. 3. 24. Servants work must come not only from the hand, but from the heart, and bee done with good will, chearfully, and delightfully, not with ill will, or

grudgingly, discontentedly. 4 It must bee reverential, joyned with fear, and trembling, Eph. 6. 3: which implies a reverence of their Masters persons and power or authority; a care to please them in all things, and a fear to oftend them in any thing. Servants bee Subject to your Masters (faith Peter) with all fear, not only to the good and gentle, but also to the froward. Hee means, not a flavish, but a Christian fear, of neglesting any duty you are bound to

perform, and of offending any person you are bound to please. If I bee a Master, saith God, where is my fear? God hath put a stamp of supetiority, dignity, and authority upon Masters,

which should make an impression of fear upon servants. Let as many Servants as are under the i Time ! joke, count their own Masters worthy of all honour

(faith Paul) that the Name of God, and his Doctria bee not blasphemed. Naamans servants call him their Father; Laban was an Idolater, yea, an un- 2 King. &

conficionable, deceitful master, yet Jacob gave 13 Dim's

I Per

Gen. 24.

Verfe 54.

Gen.30.30

40, 41

55.56

33

him due honour and reverence. So did Joseph

his Master Potiphar, though an Heathen.

2 Duty of Servants, is diligence in the quick dispatch of their Masters business, and speedy execution of their commands, without loitering or minding their own eafe, or pleasures. Abrahams Servant preferred doing his Masters business before his mear. Hee would not eat until bee had told his errand, nor flay (notwithstanding the intreaties of Rebacca's friends) any longer than till

hee had disparche his Masters business, -- Send mee away, faith hee, that I may go to my Master,

Jacob forved Laban with all his might.

Gen. 31. 6 2 Duty is faithfulness, in doing for your Masters, as for your selves, yea, in preferring your Pro. 22.20 Masters business before your own, as Jacob did Tit. 2. 10

Labans, The Lord bath bleffed thee, fince my coming to thee, q.d. I have followed thy business close, but neglected my own, And now when shall I provide for mine own bouse also ? Yea, in suffering in the faithful pursuance and managing of

your Masters affairs. Consider what Facob en-Gen: 31. dured in Labans fervice; Heat consumed him in the day, and frost by night, and sleep fled from bu eyes. Thus have I been twenty years in thy honfe, faid hee to Laban. This hard fervice of Jacob under Laban in Spria, was continually remembred

to God (as some observe) by Jacobs children, who bringing their first fruits did every one con-Deut. 26.5 fels, A Syrian ready to perish was my Father.

> Shew fidelity also in preserving, careful keeping, imploying, and increasing your Masters goods for bu advantage; which is the property of a good and faithful fervant (25 was Jacob and Joseph) your

Mat. 27. Masters will commend and reward you for it. 21,24,25

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Bee faithful in a little, or over a few things, and you shall bee made Rulers over much.

Do not purloin, or steal, or waste your Masters goods, by riotous eating or drinking, or any vain expences, hee is an evil fervant that doth fo.

How careful was Jacob of his Masters goods, that none might bee loft, nor miscarry, much less mif-spent, but that all might prosper under his hand, and that his Master Laban might receive no dammage. See Gen. 31.38, 39. Though Laban surmised that Jacob had robbed him, yet could hee finde nothing that was his, when hee

had searched all Facobs Stuffe, verf. 37.

Shew faithfulness also in not discovering your Mafters fecrets. Servants must not bec as spies in the house (to hear and see what is said or done) to divulge the fame to others, nor tale-tellers out of the house, for such are worse than theeves. Such servants may prejudice their Masters, not only in their estates, but also in their lives, And instaying with your masters, not running away from them, as One simus did from Philemon. Let 1 Cor. 7.

every man abide in the fame Calling (faith Paul) 20, 21 wherein hee is called.

4 Duty is silence to reproofs and to corrections. Servants must not answer again, faith Paul, Tit. 2, 9. not mutter, nor grumble, much less give ill language when they are chidden for their faults, but either fay nothing, or return foft Prov. 15.1 answers, which will turn away their masters wrath.

Thus all forts should learn the duties of their relations, to the end they may do them. So much of the second particular.

Mat. 24 49, 50

3 Perform

Verle 28

3 Perform your duties of Charity to others every day, especially to the poor for their relief. Take the present opportunity for the exercise of your charity. This is the Wise mans advice,

Pro. 3.27 With-hold not good from them to whom it is due, when it is in the power of thine hand to do it, (goods are thine by propriety, and they are the poors

by charity.) Say not unto the neighbour, go, and come again, and to morrow I will give, when then heft it by thee. Give thou to day, for the neighbour may bee supplied to morrow, and stand in no need to receive from thee; or thou mayest die, or bee impoverished before to morrow, so

Egel. 11.6 that thou canst not give to him. In the morning fom thy feed; That is, works of charity to the Mos. 10.13

poor, 2 (or. 9. 6. Pfal. 112. 9. and works of righteousness in both callings, Prov. 11. 18. Sow these both morning and evening, that is, on all occasions, take all opportunities to bee doing good; For then knowest not whether shall prosper, that or this; what acts of charity and righteousness God will bless, and make effectual and successful.

Tie 3. 1

Beye ready to every good work. Lose no time, let slip no season, It is but a morning, and an evening (saith one) one short day of life wherein you have to work, and to advance your blessedness. Master Bradford accounted that hour loss, wherein hee had not done some good with his tongue, pen, or hand. Tiem the Roman Emperour remembring one day wherein hee had done no good to any, cryed, Amici hodie diem perdidi: Friends, I have lost the day.

You see the duties which you owe and ought to perform to man every day. The great negles

of Ministers teaching and preffing the same (though upon a Gospel-account) and of the peoples learning and practising the same, is one cause of the great decay of Religion, in samilies, in Church, and in Common-wealth.

These duties to man must bee performed as

those duties to God, for manner,

With Conscience, because of Gods com- to men.

2 With Affection, to make them labours of

love, and acts of delight.

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3 With Diligence, to abound therein, because they are the work God hath given you to do, to serve your generation according to his will; which you ought to do with all your might.

4 With Vigilance, to watch for opportunities and advantages for the well-doing of them, and against all impediments and discouragements.

5 With faith in God, for guidance, strength,

and bleffing therein.

6 With fincerity, not to get praise or applause, or to seek great things for your selves, but to serve and glorifie God in your families, to seek the profit of others, and to please one another in that which is good. Let mee adde some motives to your performance of your duties to God and man every day.

interests their due; To give unto God the things methat are Gods; to bee just to God; and to give to man the things that are mans. To rob either of them of the duties you owe them, is to be unjust

to them both.

2 This is the wildome of a Christian so to drive the two Trades, the one for heaven, the other The manner of doing duties to men.

Motives to duties every day.

Mat. 22,

other for earth, as the one may not impeach, or impede the other; so to manage both his Callings (general and particular) in an harmonious way, that the one may not clash with, or incroach upon the other.

It is Satans great policy to draw men and women to erre on the one hand, or on the other.

Either fo to follow their general Calling, as to neglect their particular. So to give themselves to private duties, as prayer, reading, meditation; as to neglect their families, callings, and the duties of their relations, which Husbands must not do. because they ought to provide for their own, especially for those of their own house, else they are worfethan Infidels. Nor Wives, for the vertuom woman looketh well to the waies of her houshold, and eaterb not the bread of Idleness.

This is to shoot over. Consider, that the same God that hath directed you to pray every day (as hath been shewed) hath commanded you to labour fix daies, therefore your praying must not hinder your working. This ought yee to do,

and not to leave the other undone.

Or so eagerly to pursue their particular callings, labours and businesses in the world, as to neglect their duties to God in their families, and closets. When men are so busy every day, they can get or spare no time to pray, read, meditate.

This is to shoot as far short, as others do over. But God is the God of Order, not of Confusion, in all his appointments, and hath so contrived and disposed them, as they may well consist and agree together, yea, affift and help one another.

The fame Apostle that commanded the Theffalonians to work with their own hands, and to

1 Tim, 4.8 Pro-31,27

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do their own business, enjoyned them to pray continually, and to abound more and more in godliness and fruitfulness. Therefore your working must not hinder your praying

I Thef. I Thel 4.2

Hee is the best Christian that follows both callings well, and makes them helps to, and no hinderances of one another, that acts both Maries part, and Martha's part; and fo hears Christs Luk; 10. Dostrin as he may give him entertainment; and 39,40,41 fo entertains Christ, as to hear his doctrin, that sominds and doth his business in the world, as hee withal is careful to serve Goddaily, both with his houshold, and alone; and that so addicts himself to private duties, as hee doth not (year dare not) neglect the duties of his particular cal-

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To bee conversant in holy duties, and to bee diligent in your callings, may well frand together. You should not suffer the one to swallow up, or justle out the other.

ling or relations to others.

When the duties of both callings are duly ordered, wifely subordinated, and diligently performed, then you bring forth much fruit, whereby God is more glorified; you do more fervice in your generation, and are a greater benefit and bleffing to others; both for Church and Common wealth.

3 The third motive is, the brevity and uncertainty of mans life, which is but a day multiplyed. Therefore the people of God have reckoned their lives by daies, rather than by years, as . making account of living no longer than a day, as fob, and David, and Mofes, Pfal. 90. 12.

Therefore perform your duties to God and ; man every day, because your work is great, Pla 39. 4

Tob 14. 1.

and

and your time is short; and you know not what a day may bring forth, or whether you shall live till to morrow; you should account every day to be your last day: Then do all your duties (or what loever your hand finds to do) so well to

day, as if you hould die before to morrow, and

never do more; or as if the present daies work

Though you were fure to live to morrow, yet either you may not have the like opportunities, or occasions of doing good, or you may bee less fit to morrow, than you are to day. For, Qui non est bodie cras minus apeus eris; Exhert one a-

nother daily (laith the Apostle) while it is called to day, lest any of you bee hardened through the deceirfulness of sin.

Pray to God, and give to the poor to day; for you may bee fick, and poor, or not able to do

either to morrow.

4 This is to redeem the time, and to do

the work of the day in his day, open funm in die so, as the Priest did under the Law, who offered the daily burnt-offerings by number according to the custome, as the daily of every day required; this they did day by day; morning and evening, which comprehended their duty both to God, and to man, because though they offered the daily sacrifice to God, yet for man, They did ever-

Lev. 23. Ty thing upon his day.

David appointed

David appointed Asaph and his Brethren to minister before the Ark continually, as every daies work required, 1 Chron. 16-37.

Father, the courses of the Priests to their service, and of the Levites to their charges, as the date of the Levites to their charges, as the date of the Levites to their charges, as the date of their

2 Chron,

8, 14

every day required.

Christ

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Christ bath made us Kings and Priests to God, Rev. 1. 6 and bis Pather; Is it not just and equal then, that wee should do our duty to God and man every day, or the work of the day in his day?

5 Doth not God renew his mercies upon us every day?--Hee gives us our daily bread; -- Hee daily loadeth us with benefits; his mercies and

compassions are new every morning.

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Pfa.68.19 Lam. 3:23

Thus God doth his works of mercy, and salvation for his people, as the necessity of every day requires, which Solomon begged of God, Let these my words wherewith I have made supplication, been igh unto the Lord our God day and night, that hee may maintain the canse of his servant, and of his people Israel at all times, as the matter shall require; in the Original it is, 1212 the thing of a day in his day.

Which implieth Gods sending of help, suc-

cour, relief to his people in due time, daily.

Shall not his people pray to God, praise God, renew their faith in God, love to God, think of

God, serve, and glorifie God every day?

Shall not his people serve their generation according to the will of God, and do the work for which God sent them into the world, for his glory, and the good of the world? Ought they not to imploy all their talents with diligence and faithfulness every day (as every daies work requires) for their Masters advantage, and sellow-servants benefit, and to surther their own accounts?

6 The due performance of your duties to God and man every day, may bee an effectual means of your growth in grace, a progress in obedience towards Heaven, and happiness; for these are 1 King. 8.

the good works which God hash fore-ordained, or appointed you to walk in (as a way that leadeth to glory) unto which yes are created in Christ |efus to bee his wormanship. These duties rightly done will

E:h. 2.10

put you into a growing, thriving posture, and make you to go forward, and take new steps, and make neerer approaches towards Heaven every day; to which of your felves you are too backward, as Ifrael were to go towards Canaan, which caused the Lord to say to Moses, Speak to

Exod. 14: 15

the ebildren of I frael that they go forwards. Stand yee not in need likewise to bee spoken to, to mend your pace, to advance, and put on? Yee go but flowly in the waies of obedience; growing in grace, and abounding in good works, is hastening to Heaven, to bee soon there.

7 The last motive is. This is the way to gain acceptance and recompence with the Lord, to have Godfay to you, Well done good and faithful servant, then bast been faithful in a little, enter

then into the joy of thy Mafter.

Mat. 25. 23,24,25 Col.3.23,

34

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The fifth duty.

Look for evils every day, prepare for them, and bear them aright.

Expect evils every day upon 6 grounds

Ook for evils every day. Think in the morning when you wake or rife, you may meet with troubles (of several kinds) in the day, such as you did not dream of in the night; You know not how many, or how great. For,

I Man is born to trouble, as hee is to live; therefore as long as hee lives, hee must look for

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trouble, -- And as the sparks flye upwards. Now the (parks (or children of the coal) flye upward daily, so trouble comes down upon man daily; for as Eliphaz faid, Affliction comes not forth of the dust, neither doth trouble spring out of the ground, Many are the troubles of the Righteom, faith David, and a just man fallet b feven times; .That is, often, or continually into trouble: fe-

ven is a number of multitude.

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2 Evil as well as good come from the hand of God, both come from the same hand. Jobs reply to his wife implies thus much, -- Shall wee receive good at the hand of God, and hall wee not receive evil ? The fame hand that gave Job all, took all from him.

3 Every day is like a woman with child, that is, great with something; but what it is, whether male or female, well-shapen, or a monster, whether only one, or twins (as were in Rebeccabs womb) that cannot be known till the birth: So the day is big-bellied and pregnant, but you know not what is in the womb of it, Or what a day may bring forth (as Solomon speaks) it may bee twins, an Elan, as well as a Jacobi crofles, as well as comforts; trouble, as peace; dangers, as fafety; fickness, as health; it may bee hard things, like Elau's rough hands, as well as smooth and pleafant things, what is the child of the day, or what is conceived in the womb thereof, the day must, and will discover. Daies travel with Gods decrees, and in their season bring them forth. Yee have cause to expect evil as well as good every day.

4 Your Father will correct you, as well as feed you daily, and make use of the rod, as well as of

lob 5. 7

Verfo 6.

Pfa.34.19

Pro, 24.16

Job 2. 10]ob 1. 28

Prov. 37-1

the

Heb. 12.

18

the spoon; and yee need the one, as well as the other, as bodies do physick, as well as food, and trees need pruning, as well as watering, If yee bee without chastifement, then are yee bast ards, and not sons.

5 When yee look for good only, and not for evil, the coming of evil proves a fad disappointment of expectation, as appears by those com-

Jer. 8. 14. plaints, -- Wee looked for peace, but no good came, & 14. 19 and for a time of bealth, and behold trouble.--

Ier. 14.3 And this will put you to shame, as it did them, who came to the pits, and found no water, they returned with their vessels empty, they were ashamed and confounded.

6 Our Saviour tells you, that sufficient for the day, is the evil thereof. Every day brings occasions enough of trouble, tryal, and turmoil to you, As I Natural Infirmities, corruptions, tentations; what honest soul is not sufficiently troubled with these every day? 2 External Necessities, are yee not alway lacking something? and the want of some one thing, sometimes more afflicas you than the sujoyment of many things doth restell you. King Abab could take no content in his Kingdome, no nor in his life, when Naboth denyed him his Vineyard. 3 Vanity and vexation of

i Kin. 21.

Mat. 6.34

and from every creature;

4 Afflictions upon body, mind, relations, estates name, worldly incumbrances.

fpirit, which yee meet with, and experience in,

5 Difficulties, discouragements, ftops, and rubs in callings.

6 Casualties and dangers, cross acts of providence, dashing your hopes and expectancies.

Do not all these evils to which you are subject

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every day; make the evil of the day fufficient for you to undergo? You need not double your rouble by taking care for to morrow, and anricipating of fear before evils come,

These six considerations give every one just occasion to expect evil as well as good every day; none knows what may befal them before night. To this end beg of God prudence to forefee evils (what afflictions) are like to come upon you.

I In the causes producing or procuring

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2 Or in the Word of God foretelling, or threatning them.

3 Or in the prognosticks, and signs preindi-

cating them.

4Or in the hints God gives you in his providence, or in your own spirits, to premonish you of them. As fometimes impressions of fears, or strong apprehensions of such or such evils as may befal you, either in way of loss, or lense.

The Wiscman saith, that the prudent man forefeeth the evil, and hideth himfelf. Where? In Prov. 12.3 the name of the Lord (scil. his wildome, power, mercy, faithfulness) which is a frong Tower, the Pro. 18, 10 righteous man runneth into it, and is fafe, as men betake themselves to a house or hedge, when they fee a storm is coming. Evils forefeen may bee either prevented, or prepared for, and more talily born, they sting, and hurt less.

So much of the first branch of this fifth Rule.

Look for evils every day.

3 The second follows. Prepare for the evils Prepare of the day, four waies;

1 By over-awing your hearts with God in the the day. morn-

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evil day, a better day or a worfe day to you, and Pro.23. 17 bee you in the fear of the Lord all the day long. Yes should no less fear God for his command over the day, in respect of the civil state of it (whether it bee peace or trouble, joy or forrow, plenty or

scarcity) as of the natural course thereof. For the day and the night are bis. Then God expresty re-Pfa.74.15 quires vee should do for his power over the Sea

in fetting the fand for the bound of it, and over the Ier. 9. 32 clouds in giving (or with-holding) rain, both the Verf.24 former and the latter, in his season. 2 By committing your selves and all yours(a)

families, friends, goods, habitations, names &c.) whatfoever yee defire to keep, or fear to lofe, or left any evil should befal them, into the hands of z Tim. I. God to keep fafe for you, as Paul did his life and foul, in his sufferings. Though you know not what evils may befal you, or any of yours on the day, yet this yee know, to whom you have committed them all for protection; and on whom you have beleeved, and do still for them, that he is able and willing to keep them fafe and found;

Pfa. 121. 4, 7,8

7,8

13

hee is the keeper of Israel, who neither sumbers, nor fleeps, - who shall preserve you from all evil. If husbands and parents may commit their wives and children with confidence and comfort to Gods care and custody when they dye, may they not as confidently commit them to Gods tuition

Ier.49.11 from day to day while they live? - Leave thy fatherles children, I will preserve them alive, (faith God) and let thy widdows trust in mee, when Plal. 112, a mans heart is fixed, trusting in God, no evil ti-

dings (concerning him or his) shall make him 3 By Afraid:

3 By begging of God a submissive frame of spirit, to relign up your selves, and all your comforts to Gods will for disposal as hee pleaseth, and to veeld to whatfoever God doth, though it bee contrary to your defires and expediations, that yee may fay, The will of the Lord bee done, though yee fuffer. When the heart is thus bowed down to the hand and will of God, then the neck is prepared for the yoke, and the back for the burden; and this will make the yoke of Ifa. 50. afflictions more easy, and the burden light.

3 By casting all your cares, fears, and troubles of mind about any evils yee apprehend may come upon vou, upon God, who hath promised to take care for you, and to fustain you, for these are i Pet. 5.7

2 burden too heavy for you to bear, 3 The third Branch follows. Bear evils well Bear evils

(all the troubles inward, or outward, that yee well. meet with every day) that is, with parience, con-

fidence, humility, and obedience.

1 With patience, and silence; without murmuring, or repining; without passion, distemper, or unquietness of spirit; or having a hard thought of God. Thus Elibore Samuels vision of the de-Atuction of his house; -- It is the Lord, faith Eli, 1 Sam. 3. let him do what feemeth him good. Thus David 18 bore the blow of Gods hand: I was dumb, Iopened not my mouth, because thou didst it; and Christ in his passion, -- Hee was oppressed and afflitted; yet opened bee not his mouth, -- Not my will Father but thine bee done.

2 With confidence in God for fix things e-

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I For his presence with you in all your afflictions, even when you pass through the waters, and

Pfa. 55,32

malk.

walk through the fire, that bee will bee with you there, as hee hath promifed, and never leave you, Ifa. 43. 3 war for fake you. Surely then not in your troubles, when you frand in most need of his presence and comforts. Believe it, God will bring you into no condition, though sad and solitary; no, not into a Wilderness, as hee did Israel, but his presence shall bee with you there.

ondition is, if the Lord bee with you. His prefence makes Heaven above, and it can make no

less than a corner of Heaven here below.

For his love manifested to you in correcting you: Whom the Lord loveth, hee chasteneth, and seargeth every Son whom hee receiveth; that hee doth not correct you in wrath, but his stripes are strokes of love; This will sweeten the bitter pills,

and lighten the burden of your troubles.

3 For strength to bear all your tryals, and whatsoever is gravaminous to you; for God

hath promised; not to afflict you above strength, God is faithful, who will not suffer you to bee tempted above that you are able. — Hee can strengthen you with all might according to his glorious power,

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unto all putience, and long-fuffering, with josfulnefs.

4 For keeping you from the evil of fin, in and

by the evil of milery, according to that promile;

- Hee shall deliver thee infix troubles, year in seven
there shall no evil touch thee that is, God will so
preserve thy spirit, and order thy course in the
midst of assistions, as thou shalt not bee drawn
into sin, in them, or by them, nor driven farthe
off from God.

5 For deliverance out of all your troubles,

Hebria. 6 Rev.3 19

Cor. 1e

Col. 1. 11

Job 4. 19

though they bee many; Many are the afflictions of the Rightcom, but the Lord delivereth him out of them all: -- Hee shall deliver thee in fix troubles, yea, in seven, that is, in many troubles, yea, in all.

-- For supplies of all your necessities, according to his promise; -- O fear the Lord yee his Saints, for there is no want to them that fear him, -- They that seek the Lord shall not want any good thing. And, -- God will give grace, and glory; no good thing will hee mith-hold from them that walk worightly.

- For resolution of your doubts, and direction in all your waies; - Commit thy way unto the Lo d; trust also in him, and bee shall bring it to pass. - In all thy wates acknowledge him, and hee shall direct

thy paths.

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For protection from dangers; - The Lord full preserve the from all evil, hee shall preserve the food; - The Angel of the Lord encampeth round about them that fear him; and delivereth them.

Renew your faith in these promises of God

daily.

of Lastly, rrust in God for a holy use, and happy issue of all your troubles that God will-teach
parts profit by them, and make you partakers of his
biliness; and them, and make you partakers of his
biliness; and them will your good bee? and
all your forrows into joy, how great will your
joy bee? when Water is turned into Wine;
there will bee abundance of Wine; beloeve in
the promises, that your afflictions shall leave you
better than they found you; and give you occasionto speak good of them, and of God for them,

Pfa.34.19

Job 5. 19 Micah 7.8 Pro.12.13

Plat 34.9 Verle 10

Pfa 84.11 and 37.3 Mat. 6.25; 26. 30; 15

Pfal. 37.9

Prov. 3.6 Pla. 27.24 Ifa. 30.11 Pla 121.7

Pfa. 34.76 & 18.2

1(2. 48.17 Heb. 12. 10, 11 Rom. 8.28 Denr. 8.16 Joh. 16.29

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Lam. 32

39,40

12,6

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Pfa. 119.

Lam-3+22

Verfe II

Verfe 12

as David did, It is good for meethat I have been Pfal. 119. afflitted, that I might learn thy ftatutes.

2 You should bear afflictions with humility. I Humbling your selves low before God for your fins, as the cause of all your miseries: search your hearts and waies to finde them out, as the

faithful did in Lam. 3. - Let us fearch and try our maies, and turn again unto the Lord. And judge your selves for them, to save God a labour,

That yee may not bee judged of the Lord. Consi-I Cor. II. der the mighty hand of God that is over you. 13 and bumble your selves under it, and bee will ex-1 Pet. 5.6

alt you in due time.

Jam. 4. 10 2 Justifying God in all hee doth to you, faving with Rehoboam and his Princes, -- The Lord 2 Chron. is righteous . -- With David, I know O Lord that thy judgements are righteon fuefs, and that thou in faithfulness bast afflitted mee. -- With Ezra .--Ezra 9.13 Thou hast punished us less than our iniquities de-

ferve; and with the faithful in Lam. 3. 22. Itis of the Lords mercy wee are not consumed, because his compassions fail not.

4 Lastly, You should bear your troubles with

obedience to God, in three things.

I In doing of good, the duties of the day, notwithstanding the evils of the day which yee suffer. Your fuffering of evils should not hinder you from performing any duty to God or Man, no more than they did 30b, when God tryed him in a hot furnace as gold; -- for all that (faith 30b) God knows the way I take when hee bath tryed mee,

. Job 23.10 I shall come forth as gold, that is, leaving my dross behinde mee; -- my foot bath held his steps, his way have I kept, and not declined; -- neither have I gone back from the Commandement of his lips,

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lips, -- or then they did the Church; All this (evil) is come uponus, yet have wee not for gotten thee, neither have wee dealt falfly -- Our heart is not turned back . &c. No more than they did David, I am small (faith hee) and despised, and yet I do not forges thy precepts. Follow Peters advice, Let them that suffer according to the will of God, commit the keeping of their fouls to him in well-doing, therefore you must do well, even whilst yee suffer evil.

2 In rejoycing in God, and in his Goodness to you, even while yee are in heaviness through manifold temptations. For that is not only a priviledge, but a duty which is enjoyned, -- Rejoyce Phil. 4. 4 in the Lord alway, and again I fay rejoyce. This is your infirmity, when yee do joy, yee can do nothing but rejoyce, and hereby yee over-joy your joyes; when you do grieve, you can do nothing but grieve, and so you over-grieve your griefs. But Paul faith, -- Let them that weep (for worldly losses and crosses) bee as if they wept not, and them that rejoyce, as if they rejoyced not. It is the wildome of a Christian so to moderate his grief for any evil hee suffers, as withall to rejoyce in God, and in his goodness to him, yea hee may rejoyce in his suffering of evil, especially, if righteousnels bee the cause.

3 In not doing evil, though yee suffer evil, that your suffering may bee no means, nor oc-

casion of your sinning.

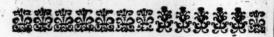
Pfa-44.17 Verle 18

Pfal. 119.

1 Pet. 4.

f Cer.7.

Deut.3 2.9



Get and keep a favoury relist of your Chris stian priviledges aherewith you are induty. vested, as you are new Creatures in Christ.

> Must here shew you three things. I What these priviledges are.

2 How wee are invested with them.

What our How to improve them. privi-

Onest. 1 What these Priviledges are? ledges are.

Anf. 1 Neerness, and dearness to God. The children of I frael are a people neer to God, and Pf. 148.14 they have God so nigh to them in all things they call Deut. 4. 7 upon him for, as no Nation bath befides. They are highly effeemed, and dearly beloved: a pe-Exo1.19.5 Mal. 3.17

culiar treasure to God above all people, God ac-

counts them bis Jewels, his Portion. They have his eye and car; For the eyes of 3 Pet 3.12 the Lord are over the righteous, and his ears are

open to their prayers, they are dear to him as the Zech. 2.8 apple of his eye. They have his heart, for they Jer. 12.7

are the dearly beloved of his foul; and his hand, for the band of God is upon all them for good that feet bim.

> 2 Dignity of Relations to all the three Perfons in Trinity.

1 To God the Father, you are,

Sr Sons,

23 Kings, and Priefts.

C

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I Sons by Adoption and regeneration, and Heb,12,23 his first-born. If David accounted it is so high an honour to bee fon in law to a King, what is it to 1 Sam. 18. bee a fon by grace to the King of Kings, and Lord 18 of Lords ? Behold, what manner of love (I may adde, what matter of dignity, what a mark of fayour and honour) is this, that wee (hould bee called the Sons of God!

These two are the highest expressions, and

commendations of Gods love to you.

1 To give his only Son by nature, to dye for you.

2 To make you, who were by nature 1 Joh.4.9 children of wrath (Ephof. 2. 3.) his Sons

by grace.

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And if children, then heirs, heirs of God, and co-beirs with Christ.

And if the first-born, then you shall have a double pertion of your heavenly Fathers goods, and bee next in honour to God your Father, and elder brother Jesus Christ.

3 Yea, you are made by Christ Kings and Priests to God the Father, or a Kingdome of Priefts, as Mofes expresseth it, Exed. 19.6.

royal Priest-bood, as Peter.

Kings to God, to rule by God, for God. under God, over themselves, and over their lufts, and unruly spirits, and all their affairs; and over the world, and all things in it, in reference to themselves, or so far as they have to do with them. Beleevers are conquerours over the world.

I Over the good things in it, as riches, honours

Rom,8.12

& S. 10

1 Pet. 3. 9

Tioh. . . . ot this victory John speak-

2 Over the evil things in it; as tribulation perfecution, diffres, famine, nakedness, peril,

Rcm 8.37 Sword; of this victory Paul Speaketh.

So as none of these can hinder them either from serving God, or from seeking the salvation of their own souls; yea, to trample on, and triumph over their spiritual enemies, especially Satan and the sless; Pant saith they are more than Conquerours over all these (because sure of victory before the combate) through Christ that bath loved them.

John faith, This is their victory over the world,

even their faith.

This is a glorious priviledge of the Saints, and these are their acts or exploits, as Christ hath made them Kings to God.

Rom. 12.1 Heb.13.15

2 Priess to God, to offer up spiritual sacrifices acceptable to God by Jesus Christ. The personal sacrifice of your selves; the Eucharistical sacrifice of praise; and the beneficial sacrifice of charitable deeds.

2 Your relations to Christ are a high priviledge; you are his servants, Rom. 1.1. Pant gloried in it; yea, his friends, Christ acknowledgeth it, Joh. 15. 14. yea, his brethren, Christ is not ashamed to call you so, or own you, Heb. 2.11. yea his Sponse, for Christ and his Church are husband and wise, Ephes. 5. 38. yea, members of his body, of his steph, and of his bone, Eph. 5. 30. 1 Cor. 6. 15.

1 Cor. 6: 3 So is your relation to the Spirit, for you are the Tempies of the Holy Ghost, or an habitation of Eph. 2.21, God, through the spirit,

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This honour have all the Saints, and only the Saints.

3 The third priviledge is, liberty of condition: Beleevers are brought out of their bondage by nature, and delivered from the hands of all their foiritual enemies, and made the Lords free-men, I Cor. 7. 32. a people fet at liberty.

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I From the guilt and punishment of fin, the Gal. six wrath and judgements of God, from which you are discharged by the pardon of your sins, which Christ hash purchased for you with his blood. Remission of fin, and reconciliation with God is a bleffed priviledge. David affirms it, and Paul confirms it.

Upon this account a Beleever may boldly Rom. 8. challenge all the world, men, and devils, as Paul 33,34 did .- Who shall lay any thing to the charge of Gods elett ? It is God that just ifieth them from all their fins: It is Christ that satisfieth Gods Law and

Justice to the full for them.

3 From the dominion of fin, which is the Saints priviledge, both in Gods promile, and in Mic. 7.19 their own practice, -- For they do no iniquity, Rom,6, 14 Pfal. 119. 3. They do not make or work fin, I Joh. 3.9. That is, they do not commit fin wittingly and willingly.

3 From inward restraints, burdens, bondage, preflure of spirits, as lusts, cares, fears, forrows,

perplexities.

Which is inward freedome of spirit, or bringing of the foul out of prison, Or inlargement of Pf2, 142,7 beart, to run the waies of Gods Commandements. Plante

4 From the power of Satan, who may affault 32 and molest you, but cannot finally prevail against you; you are sure to overcome him at

Luk. 1.74. Ich. 8.336 26

Rem. 4. 6,

Tam 4.7

154

last, and to put him to slight. The Saints are through Christ conquerours over Beelzebab. and over the black Regiment of devils in Hell. For Christ Spoiled Principalities and Powers

Col. 2415 on his Crofs, and triumphed over them there open-17, even for you. Hee difarmed them of their weapons, and power to harr you.

Gen. 4. 15 Rom. 16.

20

Christ hath bruised Satans head already (crusht all his devices) And the God of peace (ball bruife Satan under your feet Shortly, Inbdue his whole power, so that you shall set your feet upon the necks of these spiritual enein a mics.

5 I may adde from the power of death, and grave; for death is unftinged, and the grave is conquered, so that you may challenge them, and triumph over them, with Paul, faying, 0

I Cor.IS. \$5,56

death, where is thy fing ? O grave, where is thy villery? Death though it strike you with its dart, it cannot hurt you, but help you to Heaven out of this vail of mifery, and tears, into the Paradise of eternal bliss and joy. The grave, though it inclose your bodies; yet it cannot detain them, when God calls for them.

fion, All things are yours. If you bee Christis. * Cor. 3. whether Paul, Apollo, or Cophas, or the world, 22, 23 or life, or death, or things prefent, or things to come.

All good things are yours to supply you. Beleevers have right to all good through Christ, and the possession of all things God seeth good Beels. 16. for them for God giveth them that which is good in his fight, and they should defire no more) and they have promiles for fecurity against necessi-

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ties in any kind, See Pfa. 84. 11. and 34. 9, 10.

When God was with I frael in the wilderness (where nothing was to bee had) they lacked no- Deuts 2.7

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All evils are yours also, to serve you, or turn to your good; upon this account, death, is yours. as well as life; poverty, as well as plenty: ficknels, as well as health; trouble, as well as peace; future events are yours, as well as prefent enjoyments.

This is the priviledge of the Saints, that all things which befal them (even evils themselves) shall work for their good; and God will do them Rom. 8.28

good by all in the latter end.

God will one day turn all your losses into gains; your croffes into comforts; forrows into joys, curfings into bleffings, flame into honour; lufferings into reigning.

Nothing can make you miserable.

If you bee Christs, all things must needs bee yours, because,

I God Allufficient is yours, the fountain of all

goodness.

2 Christ also is yours, who is all in all, and filleth all in all.

When God giveth Christ to you, bee doeb togetber with bim give you freely all things; -. all Rom.8.32 things pertaining to life and godliness, 2 Pet. 1. 2. Such things as accompany falvation. As,

The unfearchable riches of Christ that cannot bee computed, the unvaluable jewels of grace, and the multiplication or abounding thereof.

The peace of God, which passeth all underflanding, and the joy of the holy Ghost, which Phil. 4. 7 is unspeakable, and full of glory: comforts be- 1 Pet. 1.

Dent, 8. 16

Heb. 6. 9

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Pfal. 01. 4

Ma. 40.11

Joh.10.18,

Deut. 32.

27, 28, 29

tection. Beleevers have, I A hedge of providence about them, and Teb 1,10 all they have on every fide, as 306 had, which Satan could not break down, nor leap over.

2 A guard of Angels, with a charge from God, to look to them, and keep them fate, Pfal, 91. 11. and 34. 7. Christs little ones have Angels to bee their guardians and keepers, who do alwaies behold the face of their Father which is

28 8 mell in Heaven.

3 A writ of protection, which is a world Salvation, as that Pfal. 105. 15, touch not mine amointed, saith God (that is, those whom hee hath fanctified to bee his people) and do my

Prophets no harm.

4 They have God for their buckler, strong Tower, fortress, deliverer, horn of Calvation, Plal 18.2. They are kept as chickens under his Wings; and lye as ew-lambs in his bosome, and are held fast and safe as sheep in his hand: Underneath you are the arms of eternity for your support. God is the shield of your strength, and the smord of of your excellency; hence the Saints are an unparalel'd people for protection. - Happy art thou O Ifrael | who is like unto thee, O people! 12. ved by the Lord, &c?

6 The fixth priviledge is, felicity of falvation. This is the top-Itone of the Saints priviledges: Theres is the Kindome of Heaven, and they are the heirs of it, the inheritance of glory, perfection of grace, the Crown of Life, fulnels of joy.

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Freedome from all evils of body and foul, as fin, grief, shame, pains, fears, dangers, enemies. But more of this in the next duty.

Eye hath not seen, nor ear heard, nor hath it entred into mans heart to conceive, what God hath

prepared for them that love him.

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7 The seventh priviledge is, the perpetuity of the beleevers state both in grace and in glory, that hee shall not fall short of heaven, and that his happiness shall never fail, nor have an end in Heaven; that Heaven is kept for you, and you are kept by the power of God for it.

Quest. 2 How come Beleevers to bee invested

with these priviledges ?

Ans. By a fourfold right, to wit, federal, fili-

al, matrimonial, and vocational.

I Federal, or by right of Covenant, into which God takes beleevers to bee his people, and gives himself to bee their God, and by which hee makes over all these priviledges to them (as by deeds of gist) to bee their portion. All which hee confers on them, and confirms to them, as Covenant-mercies. The Covenant of grace is a Christians magna charta, or great charter of all his priviledges; wherein God saith (and assure the his people, what the King of Israel did to the

King of Syria, -- I ap thine, and all that I have.

2 Filial, or by right of regeneration, and adoption. God hath chosen you to bee his sons, and begotten you again by his Word and Spirit; and being children, you are heirs of God(as your Father) and so have right to all these priviledges, as your Fathers goods, or as your patrimony or childrens portions upon this account, because you are sons. Mal. 3. 17. 18. 31, 20, Heb. 12. 7,

10, 11, Gal, 4, 6, 7.

3 Ma-

I Cor.1. .

I Per.I. 4, 5. Belcevers

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3 Marrimonial, or by right of marriage. Al things are yours, I Cor. 3.21, 22. because yee are Chrifts, verf. 23. that is, married to him. The Churches priviledges are her joynture or dowry, as thee is Christs Spoule, or given to her in marriage with Christ, shee is feoffed in them all,

As Christ hath purchased his Church with his own blood, fo hath hee these priviledges thereby for his people; hence they are rich and coftly, Here comes in your title to them.

Because you are his Spouse, Christ nourisheth and cherisheth you; cleanseth, sanctifieth, and faveth you; and to you it is granted to bee arraid with fine linen, clean, and white, which is the right teon [nels of the Saints.

4 Vocational, or by right of calling. When you are effectually called, or made partakers of this high and heavenly calling, then are you actually endowed with these priviledges, you are called, to bee Saints, fons, heirs; to liberty,

to glory, and verme, to Gods Kingdome. Ger all these priviledge-rights cleared to you by the effects or evidences of them, and sealed to you by the Sacrament.

Chew and fuck these priviledges (as an honeycomb) by ferious meditation; work and warm them upon your hearts, and rub them in by close application.

Quest. 3 How may Christians improve these priviledges:

Excitation. Answ. Three waies, feel, for 2 Consolation, Caution.

1 For Excitation, to excite them to walk worthy of, and answerable to them, as becomment

Ad. 20.28

Eph. 5. 29 Verf. 23,26

Rev. 19. 8

2 Pet. 1. 2 Gal. 5. 13

I Thef. a. 12

The im-Provement. of them.

For exeitation.

apeople so highly honoured. Great persons have a garb and deportment fuitable to their greatness. This you may do,

SI Excellency of Spirit. By {2 Singularity of deeds.

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1 By Excellency of Spirit. Such priviledged persons as Saints, should bee not of ordinary or common spirits, but of choice, precious, excellent fpirits, -- and should excel their neighbours Pro. 17.27 wherefoever they dwell.

Shew the excellency of your spirits, by

I Abhorring fin, as the greatest filthiness, balenels, and dishonour. Seeing wee have thefe Promifes, faith Pant (to wit, of divine priviledges, that God will bee a Father to us, and wee shall with 6, 18 bee his fons and daughters) let us cleanfe our, selves from all filibiness of flesh and frie.

2 By contempt of the world, of all the wealth, pomp, and glory of it, looking at all things under the Sun, as things put under your feet. This is Christian magnanimity, to contemn filver and gold, praise and honour of men, in comparison of the service and glory, the grace and favour of God.

How ill would it become the children of a King to do base, and servile works, as to dig. beg, grinde, fill dung-carts, play the scullions, or the like? how far are these things below them? So unbeleeming is it for the children of God, and heirs of Heaven to ast the part of worldlings, and muck-worms, to minde earthly things.

Do not live below your priviledges, for this is to dishonour both your selves, and them; but live above the world in your spirits; being closwed with the Sun of Rightsonfress, and having Rev. 12.1

Pro.1 2.26

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See more of this in the next duty.

the Moon of all mutables under your feet. Leave the love, and earnest pursute of the world to the men of the world, who have their portion and hope in this life only. Be content with fuch things as you have; with your portion in temporals

though it bee small, sceing God hath given von so large a share in spirituals. Shall the heirs of heaven murmur or be discontent that they have no more of earth, or that the fatted calf is not kill led for them, when all that their father hath is their

Luk. 15.31

Tit 2. 14

M25.5. 47

Gen. 32,

28

3 Shew excellency of spirit, by shewing forth the vertues of him that hath called you, and endowed you with these priviledges. Peter telk

you, this is the end of your investment with 1 Pet. 3. 9 them, and this should bee your improvement of them.

Such a priviledged people should declare and approve themselves a godly, or God-like, a Christ-like people, in holines, fruitfulnes, and faithfulness, benevolence, and beneficence,

When you recount or furvey your priviledges, think seriously, seeing God hath bestowed all

2 Per. 3.11 thele-upon you, What manner of persons ought you to bee in all holy conversation and godliness.

Walk worthy of your priviledges by fingularity of deeds. A peculiar people foould bee zealow of good works, and do some singular things for God, more than others, sceing God hath dignified them above others.

As to overcome God bimfelf, by wrestling with him, with prayers and tears, as Jacob did, that Mrael may be your Name, -- To overcome the world, by not suffering your selves to bee brought under

the power of any thing in it, not of any luft by it not of meats, drinks, as Epicures are; nor of

riches

tiches, as the covetous; nor of honours, as the ambitious are. This fingular thing did Paul.

To overcome felf, by denying felf, your own wits, wills, defires, conceits, ends; Paul was fingular in self-denial. To be humble in spirit, low, and little in your own eyes, when you are high and great in state and priviledges; To overcome enemies, by loving them that hate you, praying for them that perfecute you; by recompencing good for evil, to overcome others evil with your good; our Saviour acknowledgeth this a fingularthing, the character of your heavenly Fathers image, the cognizance of Gods children, and a peece of perfection. Hereby David conquered Sanl, and made him confess Thou art more righteous than I, for thou hast rewarded mee good, whereas I have rewarded thee evil.

To overcome evils, by patient bearing of

them; fo did Christ, so must vee.

2 Christians may, and ought to improve their & Forces priviledges for confolation against all evils un- solation.

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Against the worlds hatred, and rejection of you; you are dear to God, 'beloved of love it felf, for God is love. You shall bee found close by his fide, yea, lying in his bosome, when others shall bee put behinde his back, yea, trodden under foot. Christ will say to you, Come yee. '1fed; when to others, Go yee carfed.

2 Against outward meannels in your tempocal conditions or relations to men, and to earth; you are high and honourable in spiritual relations, to God (as his fons) to heaven (as its heirs.) Christians, Christ-like, are disallowed and despised of men, but chosen of God; and precious, his jewels. a Against i Cor 9. 19

Rom. 12. 17, 20, 21 Mat. 5.44. to the end

i Sam. 24.

3 Against outward restraints, bondage, bur-

dens, yet your spiritual estate is free; you that beleeve in Christ, are a people set at liberty in your spirits for your good; the Lords free-men, though servants of men. Though your bodies should bee in prison, your seet in the stocks, yet your souls are at liberty, and your affections (the seet of the soul) may be inlarged to run the way of Gods Commandements. Though yee be

Pfa. ii9,32 way of Gods Commandements. Though yee be molefted with unreasonable men, yet you can tame unruly lusts.

Against outward necessities. Ye are Christ, and upon this account all things are yours. Though you bee poor, as Peter, who said, filter and gold have I nowe; yet you have grace, which

Act. 3. 6 1 Pet. 1.7

is more precious than gold. Though outward trombles, and forrows, yet inward peace, and joy in the Lord. Though mean fate for the body, yet delicates, and dainties, hidden Mannah, marrow and fatness for the soul, the continual teast of a good conscience. Though much weakness on the body, yet strength in the soul. Though many evils befal the outward man, yet all turn to the good of the inward man.

5 Against enemies, and dangers; though the Saints be subject to more than other men, the devil and the world being mainly set against them, yet whom, or what need you fear, who have providence for your hedge of protection, Angels for your guard, salvation for walls and bulwarks to you, and the keeper of Ifrael, who neither slumbers, nor sleeps, the God of Angels, and of salvations, for your refuge and defence?

6 Against all the miseries of this life; they are all yours to serve you, to fit you for, and to sur-

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ther your eternal felicity. Death is yours, to put an end to all your evils, and to let you out of this vale of misery, into your Fathers house, Masters joy, and Saviours Kingdome, and inheritance, which never shall have end.

7 Against sear of falling away from God, or hort of Heaven, Fear not, only beleeve, you shall stand, because God upholds you, everlasting arms are underneath you; you cannot be pluckt

away, because God your Father, and Christ your Redeemer, hold you fast in their hands; you shall not bee opprest, nor overcome with any

created might, because you are kept by the power of God through faith unto salvation. Oppose your spiritual priviledges to your femporal pressures; let the one against the other; to coun-

terpoize, and over-power the fame. -- As your friends in heaven, to your foes on earth: your high dignity in Christ, to your low estate among men, your wealth above, to your want below; your future rest and joyes, to your present troubles, and fortows; what you shall bee, to what

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3 Improve your Christian priviledges for Caution. Take heed you rest not in common priviledges, and outward, without inward, and pecial in titles without realities, in claims with-

out interest; As,

In being born of godly parents, without treading in their steps, or following their eximples, as Elan, -- and the lews, who boafted Joh. 8.36 they had Abraham to their Father; yet they would 49 at do the works of Abraham, for they fought to kil Christ, whose day (. . . his coming in the flesh) Abraham rejoyced to fore-fee. Their works spoke then

Deut. 37.

3 Fer caution, Reft not in common priviledges.

them to bee the fons of Satan (as Christ told them) for they did his luft, Joh. 3. 3 2 In being baptized, and not regenerated, for Mar. 16.16 many are baptized, that shall not bee faved; at

Act.8. 13,

I Joh. 2. 18,19

23

Simon Magus for one.

3 In being members of visible Churches, and not of the invisible, or not members of Christby faith. Many are in the Church that are not ofit

(but dead branches, and woodden members) They went out from ns (faith the Apostle John)

fleaking of the many Antichrifts that (hould beein the last times, that is, false Christs, enemies w Chrift, as Hereticks, Seducers, Deceivers; from m, that is, cut of the Churches of Christ, and so cieties of profested Christians, but they were not of us; for if they had been of us (i.e. true real members) they would no doubt have continued withus; but they went out that they might bee made manifest, they were not all of us.

4 In injoying outward Ordinances, as Worl Sacrament, Prayer, Communion of Saints, with out being made partakers of Christ, his Spirit, and grace in them, and by them. preached to the Jews in the wilderness, did m

profit them Many injoy outward Ordinances, who are not better, but worfe for them, against whom these shall rise in judgement another day 70hn 12.48.

5 Rest not in the name without the thing (1) the Church of Sardis did, which had a name to live, and was dead, Rev. 3. 1. and as the titular Tens, who were indeed the Synagogne of Satas

in form, without power (which Paul reckons) Rcv. 2: 9 mong the fins of the last daies, to have a forme 2 Tim-3.5 godliness, and deny the power thereof) nor in pro-

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fession without practice, which is the property of many, Who profess they know God, but in works Tit. 1. 16 they deny him. Let us give you grounds for it. 1 This was the false rest, and vain boast of the Tems, who excelled all others in external priviledges, wherein they confided, without reformation and obedience. The Apostle gives you several Catalogues of them. To them pertained the Adoption, and the glory, and the Covenants, the giving of the Law, the service of God, and the promi (es.

Now observe three defects in their priviledges. I They could not exempt or shelter them

from Gods wrath; for notwithstanding all these, -With many of them God was not well-pleased. for they were overthrown in the wilderness.

2 They could not make them true Jews, nor Ifraelites indeed, nor the children of God adopted by special grace; for notwithstanding all their

priviledges, They were not all Ifrael, which were Though the Oracles of God were committed to them, yet some did not beleeve.

3 They could not keep, or free them from fin; for though they were Jews (of whom the Messiah was promised to come) and rested in the Law, and made their boast of God, -- and had the form of knowledge, and of the truth in the Law; Yet were the Jews great transgressors of the Law (which may be collected from the stinging interrogatoties Paul put to them, in Rom. 2, 21, to 25.) fo that the Jews caused the Name of God to bee basphemed among the Gentiles for their sakes.

This was the cause of the great contest the Prophets had with the Jews in their time about their facrifices, as Ifa. 1. 10. to 16, -- and their

Rom. 9.4,

Cor. to. 1. 2, 3, 4. Rom. 2.

17, 1021.

I Cor. Io.

Rom. 9.6,

Rom. 3 . 1

Rom. 2.17

M 3

Temple,

Temple, as Jer. 7. 4,5,6,8cc. and which the A posttles had in their time with them, about circumcission, wherein the Jews placed the principal of their Religion, and thought it equivalent to the observation of the whole Law; Paul took much pains to cast down this their strong hold.

The Jews rested in these outward priviledge, scil. Circumcision. Sacrifices, and Temple, then as many do in our dayes, in their baptilme, and coming to Church, and receiving of the Lords Supper; in the bare injoyment of them, without improvement of them for any real soulbeness. I think it is as difficult to drive our common Christians out of these sales rests, as the

Tews out of theirs.

2 Ground. Outward priviledges without inward power and efficacy cannot profit you. For bee is not a few which is one outwardly, weither i that Carcumcision which is outward in the flosh, but bee is a Jew which is one inwardly &c. Uponthe fame account it may bee faid, Hee is not a Christian which is one outwardly neither is that bar tilme (feil. fufficient to falvation) which is outward only of the flesh, but hee is a (true) Christian, who is one inwardly and (effectual) baptime is that of the Spirit in the heart, whose praise is not of men, but of God; circumcision and uncircumcifion, that is, the Legal, and the Evangelical dispensation of Ordinances, are nothing without the effect of them, scil, a new creature Gal. 5.6. and 5.16.

3 Ground. The pleading of your Priviledge without the improving of them, cannot prevail with Christ to own you, or receive you. Chiff hints thus much, that this will bee the practiced

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many at the last day; -- Many will fay umo mee in that day, Lord, Lord, have wee not pro hefied in thy Mat. 7.22, Name ,- and cast out Devils, and done many won- 23. derful works? All thele are great priviledges, not communicated to all; will not Christ acknowledge and reward those that have, and use them? No, for faith Christ, I will profess unto them, I never knew them, depart from mee yee that work iniquity. Possessor great priviledges may bee workers of iniquity, and protefledly difowned by Christ at the last day, and cashiered for ever-

See the like in Luk. 13. 26,27 .-- Others will then begin to fay, Wee have eaten and dranken in thy presence, and thou hast taught in our streets; as if they should say, Lord wee have heard thy Word, and received the Sacrament. Will Christ bee taken herewith? No, hee will fay, I tell you, I know you not whence you are, depart from mee, all

nee workers of iniquity.

4 Ground. Priviledges not improved, but abused, procure the greater condemnation; be-

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1 They aggravate fin, and so increase guilt, by dangerous the obligations they lay upon you. Thus fome expound that place, -- Shall not uncircumcifion which is by nature (if it fulfil the Law) judge thee, who by the letter and circumcifion doft trans- Rom, 2,27 gress the Law; that is, who by these priviledges and ordinances (to wit, the Word, and the Sacrament) art made the greater transgressor?

2 They make you equally abominable to God, and punishable, as those that want the same. God will punish those that have injoyed great priviledges (but abused them) and those that never had them, alike, -the circumcifed with the uncir- Jer. 9. 252

The abuse of priviledges is

rift eat any Rom. 2.

35

cumcifed, as the Jews because they were uncircumcifed in heart, with the Moabites and Egyptians, who were uncircumcifed in fleft. Shall not thy circumcifion bee counted uncircumcifion (faith Paul) if then break the Law? thy baptisme, for no baptisme; thy hearing of the word, and thy receiving of the Sacrament, for no hearing, no receiving, if thou disobey the Gospel? The abuse of Christian priviledge debases, vilifies, yea, heathenizes a people, as the abuse of theirs did the Jews; for upon this account the Prophet Ifaiah calls the Governours of Judab, the Rulers of So-

dome, and their people, the people of Gomorrab. 3 Priviledges abused, increase judgements on carth, torments in hell, as to those Cities where Christ taught heavenly doctrin, and wrought great miracles, but they repented not: Wee unto the Corazin, Wee unto thee Bethsaida; It shall bee more tolerable for Tyre and Sidon, and Sodome,

13,14, 15, with Mat. II. 20. 10 25

Luk. 10.

than for you; -- and thou Capernaum which art exalted to beaven, (balt bee thruft down to hell. Christian Priviledges lift a people up to heaven, but the abuse of them casts them down deeper into Mat. 8. 12 hell. The children of the Kingdome shall be cast

out, faith Christ, that is, such as were partakers of all the Ordinances of the Church, called the Kingdome of Heaven (but made not a good use of them) they shall bee cast into utter darkness, that is a state most remote, or furthest off joy, and bleffedness. It was a priviledge to the man, Mat. 22.9, 10, to 15. to bec a bidden queft to the marriage of the Kings Son; but his abuse ofit, if coming with an unfuitable habit to it; cost him dear; Friend, faith the King to him, How camel they in hither not baving a wedding garment? then

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bee commanded his servants, Binde bim band and foot, and cast him into utter darkness, there hall bee weeping and gnashing of teeth. To partake of Christs Ordinances in an undue and unworthy manner, is to want the wedding garment, which will procure fevere punishment; left you should think never any did so but one; know, that one represents, or personates a multitude, because Christ addes, Many are called, few are chosen. Take not up then in outward priviledges, without inward life of grace, and power of godliness, for they make men but like a dead corps stuck with flowers.

I Get your hearts weaned from the world, and from all Creature-Comforts in it.

2 And get Heaven indeared to you daily.

2 And bee content with such things as yee have.

The feventh duty bath three Branches .

Et your hearts weaned from the World. and from all things here below; that your fouls may bee David-like, as a weaned child. Let mee propose to you some heart-weaning considerations, as wormwood laid on the breast of all worldly comforts, to wean you from them; These five especially, emptiness, commonness, unprofitableness, mutableness, troublesomeness.

The emptiness of them all, they cannot satisfie your hearts, nor terminate your defires, no not when you injoy them to the full, All is vamity. Upon this account the Prophet calls them broken Cifterns; but Cifterns that can receive lit- Jer. 2.13 tle comfort for you, and broken, that hold less, for they let it run out. Hee that loveth siver shall

I Branch.

Pf2.131. 2 s Heartweaning confiderations from the world.

1 Empti nels.

Eccl. I. 3

Eccl. 5.10 not bee satisfied with silver; nor hee that loveth abundance with increase. For increase is often but like drink to the aguish, which makes them thirst more, and cry like the horse-leach daugh-

Pro.30.15 ters; Give, give.

A world full of wealth, honours, pleasures, cannot fill one heart with folid comfort, or fatisfying content. Because the one was not made for the other, therefore the one cannot ferve or fatisfie the other. A man may as foon fill a Cheft with grace, as a heart with gold or filver. How oft do creature-comforts fruffrate, or fall fort of our expectation; that you finde not that in them which you look for from then? Do you not obferve, that when you have injoyed the most de firable creatures, you are foon glutted with them, and wish either for more, or for new, or for the same over again? Experience shews, a man may have a house full of honour, and treafure, and a heart full of trouble, and empty of true comfort. They that injoy the most of the world cannot fay, it is enough, yea, some of such are most male-content. Will you set your hearts upon those things which cannot satisfie, comfort or content your hearts?

Com-

2 The commonness of all outward comforts, they cannot distinguish the righteous from the wicked; the friends of Christ and his people, from their enemies; the heirs of heaven, or sons of love, from the children of wrath; Because,

Eccl.9.1,2 man knoweth either love or hatred (saith the Preacher) by all that is before them.

Job 11. 7. 2 The wicked do often injoy the greatest share to 14 of outward things, as their portion, or heaven upon

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upon earth, or all they are like to have from God here or hereafter for ever. Deliver my foul (prayeth David) from the wicked which is thy Sword: From men which are thy hand. O Lord. from the men of the world, which have their portion in this life; whose belly thon fillest with thy bid treasure. Son remember (said Abraham to Dives being then in hell torments) that thou in thy lifetime receivedst thy good things, and likewise Lazarus evilthings, but now hee is comforted, and thou art tormented. We unto you that are rich (faith Christ) for yee have received your consolation.

Will you let your affections on such things which can bee no fure evidences of Gods love to you, or of your own falvation? Which may bee equally, yea exceedingly injoyed by the worst of men ? and are no diffinguishing mercies?

? The unprofitableness of all ouward things. especially as to the soul, and real good thereof; For,

1 They cannot fanctifie you, nor purchase a dram of grace for you, but they usually prove fnares, and tentations, or occasions of fin to you (through your inbred corruption.) Hence many are made worse; sew (if any) better by them. They that will bee rich (laith the Apostle) fall into temptation, and a snare, and into many foolish and hurtful lufts, which drown men in deftruction Budigeon, fink them to the bottome; for the love of Vetle 10 mony is the root of all evil. Hence, none have less grace (or rather none at all) than fome who have much filver and gold; befides, they may hinder you from following Christ, as great posfessions did the young man.

2 They cannot fave you; either,

Pfa!. 17.

Luk. 16.

Unprefitablencis

Mate 19. 21, 22

I From

23

1 From Gods judgements in this life: for Riches profit not in the day of wrath. Tribulation Pro. IT. 4 and anger hall come upon every foul of man that Rom. 2.9

doth evil, whether hee bee high or low, rich or poor, great or small, for there is no respect of VerL II

persons with God.

2 Or from death in the end. The rich man al-Luk. 16. fo dyed, and was buried, as well as the beggat 22 Lazarw.

3 Or from hell ever after: -- for the rich man Luk. 16. went to hell when hee died, and in hell hee lift up bu eyes, being in torment. The fearful, and the unbeleeving, murderers, whoremongers, Idolaters, and all lyars (notwithstanding all their worldly greatness, pomp, and glory) hall have their part

in the lake that burneth with fire and brimstone,

which is the fecond death.

4 Or from the extremity of torments in hell. All your possessions on earth cannot purchase or procure for you the least mitigation of pain or torment in hell; no not a drop of water to cool a scorched tongue there, for this is flatly

denyed to Dives by Father Abraham.

3 They cannot glorifie you in heaven. If the whole world should lend you their shoulders they could not lift you up to heaven; or should conspire your felicity, they could not compound it, nor confect it. They ferve only in this life, yea, the things here below are often not only deficient, as to the furtherance, but redundant, as to the hinderance of your salvation (if you do not overcome the world) for they straiten the pasfage or entrance into heaven, and make the obtaining of salvation more difficult to you; else why did our Saviour fay, How hard a thing is

Mag. 19. 33, 24

Luk. 16. 24, 25

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it for a rich man to enter into the King dome of heaven? It is easier for a Camel to pass through the eye of a needle. Those creatures which are now the chiefest supports, comforts, and refreshments of your lives, on this fide the grave, as food, rayment, riches, relations, marriage, outward accommodations, bodily recreations, and the like, shall bee no ingredients into your felicity and glory in heaven; when you come to bee happy above, you shall stand in no need of any thing that is here below; For then you shall bee isayyelos. In the resurrection they neither marry, nor are given in marriage, but are as the Angels of Rev. 7.16 God in heaven. There is no hunger or thirst.

The ferious confiderations hereof may effeaually take your hearts off from all your comforts and delights under the Sun, even when you take them into your hand. Will you fet your eyes and hearts on those things that cannot make you holy here, or happy hereafter; but may (if special grace prevent not) obstruct both to your perdition? What will it profit aman to win the

whole world, and to lose his own foul?

4 The mutableness and corruptibleness of Mutablethem; all things under the Sun are mutable, as the Moon, given to change; unstable as water, inconstant as the wind, and certain only in uncertainty. Outward comforts are no fure mercies; for you can have no affurance of them.

They are all corruptible things, so Peter calls them, 1 Pet, 1.18. and perishing, both in themfelves and from you. Christ calls them the meat that perisheth. The beauty that takes the eye, and ravisheth the heart; the musick that delighteth the ear; the pleasure that tickleth the flesh, the praise

John 6, 27

Pro. 23. 5

1 Tim. 6.

Gen. 31,3

17

praise and applause, the pomp and glory that feedeth the fancy. All are transient and momentany, All flesh is as grass, and all the glory of man is as the flower of grass. Unto what corruption and cafualties are all outward things subject in themselves, and how many wayes may they bee taken from you? The moth and rust may confume them, or theeves may steal them, fire may burn them, or water drown them.

How foon and fuddenly do riches and honours change their owners or polleffors, feeing they certainly make themselves wings (saith the Wiseman) and five away as an Eagle towards Heaven?

Riches are certain in their flight from you, but uncertain in their stay or abode with you, or in their return to you. Therefore truft not (faith

Paul) in uncertain riches; aduntotuti antes, in the uncertainty of riches. Riches (as one obferves) were never true to those that trusted them? How foon (and upon flight and trivial occasions) do men and women change their minds, affections, and countenance, as Laban did

towards Jacob ? Many that feem friends and fast to day, may turn foes or play loofe to morrow. What little hold can a man have of any creature hee possesseth, or of the friendship of many, who profess the same? no more than a man may have of a thing with wings that can flye away when it pleaseth. There is nothing stable or certain here below, but all things are in continual motion, like a wheel, turning over and over, up and down, to and fro. Wilt thou fet thine eyes upon

that which is not, saith Solomon? upon Riches, Prov. 23.5 Honours, Pleasures, they are not. They have no folid sublistence in them, therefore the wife-

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man feems to deny entity to them. They are all mutable and corruptible, they will slip as oile through your fingers, and die as flowers in your hand. Suppose you should possess them while you live, yee must part with them when yee die. It is certain (faith Paul) yee can carry nothing out of the world, as yee brought nothing into this world. I Tim.6.7 What joy can they look for after death, who leave all their comforts and delights behinde them at death >

5 The troublesomeness of them; for outward Troublethings prove occasions of many tears, cares, for fomeness. rows, diftractions to those that injoy them. The Eccl. 5-12 abundance of the rich will not (affer him to fleep, faith the Preacher, no nor to eat or drink with delight. The great experiencer of all things under the Sun, faid, All things are not only vanity, but wexation of spirit. They that covet mony, peirce themselves thorow with many forrows. All relations and conditions have a mixture of fome wormwood or gall with them. They are not all hony; but like Bees, they have a sting of grief and trouble; like Roses, they have pricks as well as sweet leaves. A man may have bitterness with his sweetest comforts, so had Abraham with his good Wife Sarab, thee was twice taken from him, Gen. 12. 15. and 20, 2. and his bleffed Son Isaac. So had Faceb with his wives, and with his children; and David with his Crown and Kingdome. And Jobs patience was exercised with all that hee had. So had Moses with his brother As-Toward fifter Miriam (they spake against him;)

and I fract within the land of promise, for the Canaanite was there. Will you fet your eyes and hearts on th ofe things, which may bee thorns in

Eccl. 1.14 1 Tim. 6.

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your hands, pricks in your fides, and grief to your hearts; the increase whereof may increase your trouble? Remember this, what God tries you in, hee would wean you from his and f

This is the first Branch of this Rule, Geryon hearts daily weaned from the world, and from those creature-comforts in it, which are dearest and sweetest to you, as wife, children, friends, goods, liberty, house, life. This Christ require of all that would bee his Disciples, to leave, year hate (which in Scripture+phrase is put for a les degree of love) father, mother, wife, children, &c. life and all for his take, Lak, 14.26, 27 Those that do so shall bee no losers; Christ will abundantly recompence them, - they shallen ceive a bundred fold more in this life, and in the

Mark. 10. 29,30 K cl. 1, 14

world to come eternal life. This will prepare you either to fuffer, or to dye, to part with all when God calls you to it. The fecond Branch of this Rule is Get Heat

3 Branch.

ven endeared to you, that you may fee year affer Ctions an things above, net on things below : that Col. 3: 2 Heaven may to take your fouls before you come tous, as to take your hearts off the world, while you are in it. To this end let mee spread before

7 Endearments of Heaven to your hearts.

you your glorious injoyments in Heaven, precious indearments of Heaven to your hearts here, these seven in special; Gods presence, pet the fection of grace, hillness of joy, excellency of glood his ry, plenty of wealth, peace, rest and rewards ow blessed society,—stability and perpensity.

The presence of God, or immediate frustions of him in Heaven; not by faith as here, but by fight; that is, clearly and fully machiness.

1 The prefence of God. 2 Cor. 5.7 I lohn 3.1

fight; that is, clearly and fully. Wee fhall fee God in for bee is (this is called the Beatifical Vision) Now we stell

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for through a glofs darkly, or enigmatically; but then face to face; wer (hall for as mor are feencand 2 Cor, 134

Then and there wee fiell be over with the Lard, and injoy the Lord freely and fully without any interruption. For in Heaven there is no cloud to darken, no veil to cover, no curtain to hide,

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or draw between Gods face and us. If tome glimples of Gods glory; forme beams of his face and favour, some relish of his goodness or drops of comfort in his prefence, or tokens of love bee fuch fweet refreshments here, what will the full fruition of God bee, and bring to our fouls hereafter! what unspeakable, unconciveable comfort and happinels, when you shall inly the whole Sun of Righteousness, the whole se of goodness? Even Jehovah and Jesus Christ, who hath All, and is All, and will bee unto you everlastingly All in All, the fight of whole face will fatisfic all the powers of your fouls with ineffable delight. The difference between your preferr leeing, and knowing of Godi and that you shall injoy in Heaven, is as great as baween feeing a Country in a Map; and in it felf, or a man in a picture, and in his person, or between feeing of the fladow, and of the body, cof a mans image in a glafs, and looking him Winthe face. The Christians vision of God in gloss his life is mediates and dark, and imperfect. For any sow yee fee God, in, by, and through means, as the brough a glass, (as Paul expressed it) to wit, of tion scriptures and creatures, of ordinances, and by movidences, wherein there is manifelted unto day on (by a kinde of reflection) the image of re-was referencies and my

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2 Cor.5.7 Heb.11.1

fteries in God, the proper nature or being where of you cannot directly fee in this world, but only apprehend by faith, which Paul opposithed tight in Heaven, and is the ground of things he

fight in Heaven, and is the ground of things hoped for, and the evidence of things not from therefore wee are faid to walk by faith here, at by fight there. All wee fee and injoy of Godin this life is his back parts, or influences, or com-

forts of his prefence in his ablence: For while Exod. 133. was are at home in the body, were are ablence from the Lord, faith the Apoltle; wee believe in him, as

wee are absent from him, and see him not in respect of the special manifestation of his glorymus, and our full fruition of him, which is reserved as peculiar for Heaven, where the Christian vision of God is immediate, clear and full (without any the least interruption or obscuration)

and also everlasting.

If wee now have such sweet refreshings from
God in his Ordinances, as Word, Sacrament,

Prayer, as wee rejoyce with joy unspeakable and full of glory, by believing in him, though wee fee him not, how unspeakable and glorious shall our joy bee, when wee shall fee him as he is? Christs presence in the least degree of the

fight of it in Heaven, far exceeds all the apprehension of him yee have in the highest degree of faith on earth. Thus may you fetch comfort out of Heaven against all absence, distance, of strangements, or concealments, of God from you, the hiding of his face, or withdrawing the comforts of his presence from you on earth.

It will bee better hereafter. For in Heaver you shall injoy God clearly, and constantly to the full, and to eternity.

I Pet. 1. o

2 Cor, 5.6

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2 The second injoyment in Heaven, is Perfestion of grace, and obediences for then yee come to full age, and full growth, wate a perfett man to the measure of the france of the fainest of Chrift. In Heaven the firsts of the just men are made perfect, and the will of God is done perfectly by Saints and Angels: Christ makes that a pattern for the Saints obedience on earth.

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2 Perfoation of grace.

Eph.4. 13 Heb. ta.

Mat. 6.10

There is no fin, nor Satan, nor corruption, nor tentation, nor a vain thought, nor an idle word, nor a wry look in heaven to eternity, but s total removal of all imperfection. In Heaven there is no place for fin in any foul, nor for failing in any act of obedience. The hopes and thoughts of your perfect holiness in Heaven, may comfort your hearts against all your naturalinfirmities, corruptions, and failings on earth. Yee that love holiness, and hate iniquity, long for Heaven, and defire to die, that yee may fin no more.

3 The third is fulness of joy, rivers of pleafires for evermore; which flow in broad freams, in and from the presence of God (as the fountain of falvarion and confolation) which have infiniteness at the bottome, and eterrity at he top, without the least dram of forrow, or drop of tears: For then God will wipe away all tears frem your eyes, and there shall bee no more for out, Rev. 11. to crying, nor any occasion of it.

rom The rivers of pleasures which water the garthe contract of of heaven, they are without bank or botone, withour end or lide. The Mafters joy is avo ogreat, as the fervant cannot contain it; it canly m meener into him, therefore hee is bidden to enwintoit, "- Enter thou into the joy of thy Lord. The There

3 Fulnels of joy. Pfa.16. 11. and 36, 8 1 7 4

Act. 2, 28

There is nothing in Heaven but it is matter of exceeding joy. The Fathers house, the childrens inheritance, Crown, Kingdome Glory, The marriage-Supper of the Lamb, the fight of Gods face: Thou halt make mee full of joy (faith David) with thy countenance: This is a boundless, bortomles Ocean of celestial Joy, the fociety of Angels, and the Saints general Affembly and randezvouze in heaven. The joys of heaven far exceed all the joyes on earth, not only the joy of marriage, of harvest, of feafts, &c but even the joy of Ordinances, the joy of faith, and the lov of the holy Ghoft, and swallows them up, as the Sea doth a hand full of earths or any thing that is cast into it. There is nothing to difturb, interrupt, or diminish joy in heaven.

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Why do you not fetch joy from heavento comfort your hearts against all your forrows or earth? though earth bee a valley of tears to you yet heaven will bee fulness of joy, and tivers of pleasures to you, whereof you shall drink as deep, and have as much as heart can hold; when you hearts are inlarged, or drawn out to the greatest capacity, and receptivity that they can bee and

4 Excellency of glory. The fourth injoyment in heaven is excellently of glory and honour upon the whole system of the Saints selicity in heaven, without stant or milery, debatement or obscurity in any land or degree. Glory shall be the bright shains lustre and splendour of their whole stare and condition in heaven, the perfection of heaver, and glory; far exceeding the glory of the new Jeth sales, described by John in Rev. 22. To bath mall of Jasper, the City, and freess of pune geld clear as Christ al, the foundations of precious stants

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the gates of Pouris. (If it represent but a more pure and holy state of Christs Church upon earth, after the calling of the Jews) as the new Armsalem exceeds old Sion in glory.

Heaven is the Palace of the King of glory; the chamber of Gods preferice, and of unapproachable light, where hee as it were unveileth himfelf, and manifelts his glory to his Saints and Angels there, which is the most glorious light, and makes heaven to bee the most glorious place. God the Pather of glory puts exceeding glory upon all the materials of ingredients of his childrens happiness in heaven, to make them the children of glory; as upon their life, liberty, joy, Crown, Kingdome, Inheritance, Hence it is called the Crown, Kingdome, and Inheritance, and life of glory; glorousi liberty; and joyfull of glory. Glory is a garment wherewith

both within and without.

1 Their fouls, and all the faculties of them; their minds shall bee made glorious through perfect knowledge, wisdome, and understanding; their wills and affections; through perfect holiness put into them.

the Saints shall bee cloathed from top to toe;

Their bodies shall be wholly and for ever

mere, fleep, phylick.

a from all natural informicies, deformities, dieafes, pains, aches, Heaven is a healthful, life-biplace, there is no fickness, nor death theres year your bodies shall be cloathed with beauty and glory, immortality and transcendent splenderin Heaven, For Christ will change your ville bodies,

1 Tim. 6.

Phil.3,21 bodies, and makes them like auto his glarious body Did a glimple or reflective beam of glory let out upon Mofes when hee had been with God in

the Mount, make his face fo to thine, as daren & the children of Ifrael beholding it, were afraid to come nigh him? Did Stephens face thine with admirable splendor, and Angelical brightness, when hee stood before the Council?

How glariously will the whole bodies of the Saints thine, when they stand before the Lordin Heaven, and see him face to face, and are irradiated all over with Christ the Sun of Righte oulnels, and the beams of his glory?

Sure a mortal eye is not able to behold a glo rified Saint, or a Saint in glory; much lefs to behold the Lord of glory, or the glory of the Lord

If those beams of glory Peter faw at Christs transfiguration, fo ravished him, as hee said to Jelus, Lord, it is good for us to bee here; Will

Mat. 17: 3,

not the glory which the Saints shall both see and hear in Heaven oblige their desires to spend eternity there! Take a view of the properties of the glory of the Saints in Heaven; which is great, folid, permanent, and facisfactory.

The properties of the Saints glory in Heaven. 2 Cor. 4. 17

It is great, yea, an exceeding exceffive, eternal weight of glory (faith Paul) the highest hyperbole that can bee exprest; but (as one faith, No Christus, nes colum paritur hyperbolen) meither Christ, nor Heaven can bee hyperbolized) The glory of heaven is the glory of glories, unitte rable, and unconceiveablehere (therefore it is faid to bee glery to bee revealed, Rome, 2.11. Pet. 5. 1.) incomprehensible, as to compair heaven with a span. The greatness of this her venly glory may bee collected from two things

4

R

SI The vessels which take it in.

? 3 The refemblances which fet it forth.

1 From the veffels which take it in, which are very capacious, and will contain very much, to wir, both the fouls and bodies of the Saints, whom the Apostle calls veffels of mercy, aford Rom. ? prepared unto glory.

The foul is to capacious in its apprehentions and affections, even here, as the whole world

cannot fill it, or fatisfie it. It is a veffel of a great quantity, and capable of more than the world is able to give. The glory of heaven will fill the

foul as full as it can hold.

2 The body also is a large veffel (chough of less quantity than the foul) yet the World is notable to fill or fatisfie it. For instance, take those two senses, the eye, and the ear.

The little eye can take half the world into it at once (having the advantage of a fair prospect

for a full view.)

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What abundance of found or noise can the

little cartake in at once?

Thele two little fenses are (as one calleth them) great gulfs, which the world is not able to fill; for The eye is not fatisfied with feeing, nor the ear filled with hearing, faith the Preachet. Eccl. 1. 8

These sences are cloyed and tyted out before

they are fatisfied.

Yea, not only the loul, but the body also, and every lense and member of it shall bee filled and covered top-full, from head to foot, with glory in heaven. Yea, though both thefe veilels (to one, foul and body) shall be widened and heightened, and every way inlarged (both faculties and members) in capacity and receptivity, to

34

take in much more glory in heaven than they could have done on earth. Now glimples of glory are let into the foul through teste fer and croviles; but in heaven, the great gates, and everlafting doors of the Saints fouls thall bee opened wide, to let Christ the King of glory, and the glory of Christ come in in the full thream, and great train thereof, is not that exceeding great glory which can fill to many thoulands (yea, millions) of veffels of great quantity in heaven and make them all run over &

2 The greatness of the Sainte glory in heaven, further appears by the refemblances which fee it forth, or by the things to which it is compared; As a the glory of Kings at their Coronasion.

For the Saints thall all bee crowned Kingsin heaven; shall reign and thine as Kings in gloty, for the y shall inbust the Lingdons propued for

Mat. 15. them from the foundation of the monid) and wear the Crown, and bear the weight of glory. 2 To the glory of the flars, and to the bright-

nels of the firmament - Year to the glory of the Sun, which is the greatest of ally the Then first the righteom bine forth asshe San (faith Chrift) in

the Kingdome of their Father. Mat. 13.

One fear differs from another in glary Caith 43 the Apostle) but the very bodies of the Saints in 1 Cor. 15. heaven shall out-thine all the Spats in heaven in glory. How transcendently splended shall be the glory of your fouls!

3 To the glory of the Angels, who excel the greatest Stars and Princesin glory The Saints in heaven me is a new hour faith, as Mat. 30 or like unto the Angels; as: Lake hath it, lowyse

20. An equation the Angels in glary. Luk.

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To the glowy of Jeins Christ (the Lord of glory) which is the very hiblimity or highest pitch ortop of glory. When Christ comes to bee . Thef. s. clarified in his Saints, even to admiration, then they that appear with him is glory, faith Pant (that. Col. 3. 4 is, hee will put his glory upon them, and they hall thine with the beams thereof.) Then they shall bee like him faith John, for they ball fee I Joh. 3.3 bine as bee in then the bodies of the Saints which have lien in the dust shall arise and shines and put on beautiful garments, even the robe of glary, because the glory of the Lord shall then tile upon them and Christ will then change their, vile bedier, and make them like note his glarious body. All which Scriptures speak expressly the Saints conforming to Christ in glary. The members hall hare and thine in the glory of their Head, and the Spoule of her Hisband. Is not the gloryof the Saints in Heaven exceeding great, Iceing it is a Prince-like, Star-like, Angel-like, year Christ-like glory a

2 The feeond property, the glory of Heaven is folid, fubftantial ponderous. Here the Apostle calls it, The weight of glary (yea, an exceeding, exceffive, eternal weight of glory.) It is like to pre- 17 cious chings (as gold and Crowns) the weight whereof increases the worth and value. Hence 720 in Het lignifieth both gravity (or weight) and glory Whereas worldly glory is light and frothy, it hath no substance nor reality in it, as it is presented to the eye, its but an appearance or how an effe videasure falbion (summe To notwas the Apostle calls it) A Scheme or Mathemarical figure, that is formething in proportion, but nothing in hibstance, or like a picture that

Phil.3. 28

hath

Ad. 35.23

1 Cor. 7.

hath's shape and colour, but no life; it is but 2 fantafie, fuch was the pomp Agrippa and Bernice. came with into the place of audience, ustà modhis parlacias. As the honour and glory of the · world is presented to the ear; so it is but like an Echo, vex & prateres sibil, a found and ito more.

3 Heavenly glory is permanent and perpetual, a flower that never withers, nor decaies. But the honour and glory of the world is transitory, inconstant, vanishing, perishing, and passing away, like a puffe of breath, a feather in the air, of like a man on horse-back, that visits us only as hee paffeth by that calls, but doth not flay: -The fashion of the world, παράγει, faith Paul paffeth a. way, All the glory of man, faith Peter, is as the Per. 1, 24 flower of grafs, which flourisheth and fadeth presently. Heavenly honour and glory, like a Pole, or Axletree is fixed and immoveable; but earthly is like a wheel that turns over and over, and

runs round; that part which is now above or aloft, will by and by bee below, and at bottome. Point of honour in this world is tickle. like the point of a needle, nothing can stand still, or fast,

that stands upon it. 4 Heavenly honour and glory is fatisfactory; heart-contenting; they that have it defire no more, not to bee higher; great joy have the Saints in heaven with their glory, pothing can disquier or disturb them therein. But worldly bonour and glory are empty and unlatisfying. They that injoy the most of them would have more. A little crols, though not confiderable, will prevent the taking of comfort and content in worldly glory; as Waba he denial of his Vineyard to King Abab; put him into a fad posture

King. 31.4

of

of grief and discontent, and deprived him of all delight in his Kingdomes Mardecales denial of a complement (or not bowing) to Haman, hindered him from taking any content in his high honour and favour in King Abaswers his Court; -- All this, faith bee, availeth mes nothing, fo long a I fee Mordecai the Jew fitting at the Kings gate. Eft 5. 9; Improve your future glory for comfort against 11, 12, 13 present misery, shame, meannels, weakness of body or flate, or in any kind. Heaven will heal all perfectly in glory, that hath been amis with you on earth.

The fifth injoyment in Heaven is, plenty of , plenty wealth, peace, and fafety, reft, and recompence, of wealth,

Plenty of wealth without want, whereas ye peace, &c. are alway lacking formething on earth. The riches of heaven far exceed all the wealth of the worlds for these are durable substance. The Hobrews hnew in them felves, they had in heaven a better, and an induring substance, which made them Heb.io.34 take with joyfulness the spoiling of their goods. Treasures laid up in heaven cannot bee corrupted (for there is neither moth nor nift) nor raken from you, for no theeves can break through or Mar, 612 steal there. Those treasures cannot fail, there bee bags that wax not old. The riches of heaven are infinite; unfearchable, that cannot bee fully Luk. 130 discovered nor exactly furnined. The gold of 33 glory cannot bee told. They are also satisfactory. Eph. 3, 84 All the Citizens of Heaven fay, wee are rich, wee are full, wee have all our hands can hold, our hearts can defire no more; every Saint is abundantly fatisfied with his portion there. Envy hath no place, nor cause in heaven. Hence the riches of heaven are called, the inheritance of the

Saints

Sames in light; for lare nil jucundini, folarit pitanim, Light is very delightful, comfortable, and contentful. The abundance you shall have in freaven, may comfort you against all your wants in on earth.

2 Plenty of peace without trouble, of fafery without danger, of triumph without war, for all cremies both of foul and body, shall then bee cast into the lake, Inheaven there is peace on every fide, because no adversary nor evil occurrent is there: no Canazane is in that heavenly country: No Cain to kill, no Sodomite to vex, no Ishmalite to fcoff, no Efauto terrific, no Shinei to curfe, no Hered to perfecute, no Rabhakeb to rail, no Judas to berray. If the upper region of the air bee quiet and calm (being above all winds, florms, temperts) what a calm, quiet place is the Heaven of heavens, being as far above all molestations and perturbations, as troubles are below peace? In heaven there is peace for ever; not for term of years as God granted Ifrael inthe times of the pious Kings and Judges, as for twenty, thirty, or forty years; but the age of your peace in heaven that lbee as the age of heaven that indures for ever.

3 Plenty of rest, without weariness. There is no work in heaven, no not so much as todress a garden, which was addens task in Paradise, but what is pure, and porfect delights to sing praises and Hallelights to the Lord for evermore. Heaven is rest to the weary, to them that are tired here, either with doing Gods work, or with suffering tribulations and persecutions for Gods sake. There remains the benefits a rest to the people of God, saith Paul. -- And it is a righteens thing with

with God so recompense tribulation to them that tremble you, and to you that are trembled ress much my when the Lard Jesus shall be a revealed from heaven with his mighty Augals. Blossed are the dead that die in the Lord, saith the Spirit, they rest from their labours, and their works follow them. Say to your souls, Arise, here is not your rest.

Rev. 14.13 Mic. 2. 10

4 Plenty of recompence without requiral in the least degree. Do you here suffer for Christ. or conscience, or righteousness sake, for departing from iniquity, or for discharge of duty? you shall reign hereafter. Great is your repard in beaven; Upon this account Christ calls you to rejoyce and bee exceeding glad, even upon earth. What yee fuffer for God, ye luffer for the Kingdome of God, and are upon that score counted worthy of it; and ye have cause to rejoyce under bope of the glory of Gad; for your light affliction mbich is but for a moment, worketh for you an exceeding excessive, eternal weight of glory. The fufferings of this life are not worthy to bee compared therewith. Do you work hard here for God, and frend your time and strength in his service, and perhapsare poorly requited by men? To the painful and laborious; heaven is large recompence of everlasting reward. For there is the Masterries, into which all good and faithful fervants of God shall bee received and rewarded to eternicy; yea, those that have been faithful fervants of men for the Lords lake, shall there receive of the Land, the xeward of the inheritance, What though the fuccels of your bours bee fmall or answer not your pains, defires and ex-Rectations? yet, though I freel hee not gathered, Jour mark and jour remord are with the Lord (25

Mat. 5. 10, 11, 13 3 Thefa 14 4, 5 Rom. 5.2 Rom 8.18

filends.

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Mate2 5. 28

Col. 3.22

1fa. 49. 49

the Prophet speaks) and you shall be glorion in the sight of the Lord. You may and ought to improve surre peace, rest, and recompence in heaven to comfort you against all troubles, labours, sufferings, bad requitals you meet with on earth, heaven will make amends for all.

6 Good company, Hcb. 12,

The fixth injoyment in heaven is, good company, bleffed fociety, as the glorious Trinity(the top of your kin) an innumerable company of holy Angels, thousand thousands of Saints. Then yee shall bee gathered to your Fathers, and dear friends, who are gone to heaven before you; which is one endearment of heaven to you: As when a husband, fon, father, or any dear friend is gone to some remote place, do you not think often of it, and with your felves there? I shall go to bim, faith David, when his child was dead, bee thall not return to mee? Your friends in heaven are as much better as they are higher than your friends on earth; for they are perfect in themfelves, and in all the graces of amity and communion. There is no envy, pride, passion, deceie, divisions, diffimulation, estrangements, &c. to which friends on earth are too subject. They are constant, fixed, unmoveable in their love and kindness, but how fickle, inconstant, and wavering are your friends below? No certainty of their love and favour; your friends in heaven are immortal, and Call live for ever, but your dearest friends on earth will die, and leave you. How should this indear heaven to your hearts, that God your Father, and Christ your head, husband, and Saviour is there, even in his humanenature, wherein hee fuffered for you on earth; and the Holy Ghoff your comforter is al-

2 Sam: 12, 23 Friends in Heaven the best friends. n-

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fo there, and all your best friends? How doth a child long to so home to his Fathers house, and a wife to her husband ? So earneftly thould your fouls defire to go to Heaven. What comfort is this to those who David-like, sojourn in Mesech, and dwell in the cents of Kedar, that is, with fuch Pfal, 120. as have holiness, and love not quierness? -- and to those that are unequally yoaked in any Relation. Domestical, Ecclesiastical, or Political as to beloeving wives, who have unbeleeving husbands, or to beleeving fervants, that have unbeleeving Mafters, &c ? Death will fet you tree from these incumbrances one day, and heaven will furnish you with good company only, and ereat store of them, and that to eternity.

The seventh and last is, the stability, constancy, perpetuity of all the Saints injoyments in heaven, of Gods presence, perfect grace, full joy, excellent glory, plenty of wealth, peace, reft, and recompence, of bleffed fociety of Saints and Angels. All things continue in heaven in a fixed, immoveable, unchangeable posture for ever, and eternity shall bee the age of them all. Heaven isnot a Tenement as will, but an Inheritance fettled on you, and sealed to you by the blood of Christ for ever. This you may well improve for comfort against the variety of changes (and exercifes thereupon) you meet with here in all conditions and creatures under the Sun, as also against the Momentaniness of them.

All is fast and everlasting above, though all bee loofe and vanishing here below. Here wee have no abiding City; Let m feek that one to come, Heb.13.14 Which hath foundations. Work and warm these heaven-endearing confiderations upon your bearts.

7 Scabilier and perpemity.

bearts Intreat the Lord to lemonitofone alimal fes of heavens glory into your fould, and to live you formerate or schift of heavens two ones tas hee gave Unsel grapes in the wilderness fevel from Cantan) that your heatts may thereby bee refreshed, ravished, and raised up to heaven by the friends, to look and wait for the white lumper barneft of joy and glory there This ho nour, glory, felicity shall all the Saints have in heaven, where they shall bee freedfrom all inferiority, and fubication. None shall bee under the power, or jurisdiction of others, as children here are under their Parents fervants under their Mafters, and fubicals under their Rulers, for all Relations shall then orafe, Occonomical, Polis tical Ecclefiaftical The Saints fhall then fit

Mass. 11 tical, Ecclefialticals. The Saints shall then fit down (even that many who shall come from the East, and West, that is, from all parts) with Abraham, Isaat, and Jaraha (the holy Partitiarchs) in the Kingdome of heaven There shall not some stand and wait, and others sit, but all shall sit down as heirs together of that King dome, every one shall bee advanced at his sain to of celestial inheritance, and heavenly glory.

Preparation for besven.

Oh prepare for heaven five waies 100 at 100

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Job. 17.4, was Christs care and labour) and growthfull in grace, to increase therein with the increasing of Col. 2-19 God; For growing in grace, and abrunding in good works, is making base to beaven, and this will

make you ripe and ready for Fleaveners town

fam. 1.27

2 By purging and keeping your telves pure from all fin, unforced of the world; for Heaven is a high and holy place, into which no unclean thing

thing hall ever come. The part on hours on earth;

halfer Goden theaven worth we have moved then The fending your carriages (or goods) to heaven before you, as mendo theirs at their removals to other houses. Towns, or Countries: As Based when hee returned to his own Coun- Grae 32 try, fent his droves before him, and hee follow- 16, 18 ed after them. So fend droves of duties, borh of Piery, and Charing; of Prayers, Tears, Medirations, Affections, of looks, longings, breathings, fighings, to heaven before you, and after heaven, to bee foon there; Hereby yee lay up for Mat. 6.20,

your felves treasure in beaven

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4 By getting into a posture of readiness to leave the world, and go to heaven every day, to fit loofe, pluck up, and bee gone, whenever death comes to take you hence, and carry you home to your Fathers house. Bee in the Travel lers posture continually, like I fine when they came out of Egypt, and did eat the Patheover in Exed. 12. hafte. Have the girdle of fincerity about your Eph. 6.14 loins (for truth in the inward parts is a girdle) and the staffe obfaithin your hand (for yee walk 2 Cor.s. 7. by faith) and the shoots of obedience and patience on your feet, because your way to heaven lyeth through, a clob-lew saluthon good va

1 Doing the will of your Father which is in heaveng for doing is going, put on the shoots of obedience samue um dam nuovola sale samue

2 Through suffering also according to the 19 will of God: For, weemaft through much tribu- Act. 14. 22 lation enter interher Kingdome of God; luffering for God, is going to Heaven. You had need have on the shooes of patience; for you know not what sharp waies yee may pass through, what evils

Mat. 7. 11

I Pet. 4. 1

evils yee may meet with, before you get to heaven. Obedience and Patience are the shoots of the Gospel; and preparation for doing and suffering, the remainder of your task and tryals, is to

Ech 6. 15 have your feet shod therewith.

You know not at what hour Christ may come and call you out of the world: Bee yes therefore alway roady; for heaven is ready to receive you, when you are ready to go to it -

When the Bridgeroom came, the wife Virgins that had oyle in their Lamps, or they that were ready ment in with him to the marriage, and the door was fout; to wit, upon the five foolish Vir-

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Mar 25. 10 gins, who were not ready; who had Lamps of profession, but wanted the oyl of grace. Though they come and cry afterwards for entrance, the Bridegroom (Christ Jesus) will neither open to

them, nor own them. Verily, I fay unto you, I know you not. Watch therefore, for yee know neither the day, nor the bour, wherein the Son of man cometh. Unreadiness for heaven will exclude you

from beaven. 5 By getting your title to, interest in, andevidence of heaven cleared and confirmed to you; that yee may know that yee have eternal

life. But of this in the next duty. The third branch of this Rule.

Bee content with fuch things as you have, Tols παρέσι, with things prefent, though yee have but " from hand to mouth (like I frae! in the wilderness) bread for the day, nothing for to morrow.

-- With food and rayment, though yee have no more. With food without dainties, without or naments, With food and rayment (that is, meet necessaries for the preservation of your bodies) though

Tuk 12. 35, 36,40

Mar. 25. 11, 12, 13

Toh. 5. 13

3 Branch. Bec content.

Heb. 13. 5

though yee have no riches, nor houses.

Bee content in whatfoever stare yee are, as Paul was, evois upi, whether it bee rich, or poor, Phil.4.11 high or low; with your portion, whether it bee fat or lean, great or small. I will lay before you eight grounds of contentment; I befeech

you lay them up in your hearts.

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I God giveth to a man that which is good in I Ground his light; that, for kind, quantity, and quality, which hee feeth good for him. In this restrictive Eccl. 2.36 fense, are those promises to bee understood. --There is no want to them that fear him .- They that Plal. 34.95 feek the Lord shall not want any good thing, that is, any thing that is good for them. So, No good PGL 84.11 thing will bee with-bold from them that walk uprightly; nothing that God feeth good for them. They may want many things that are good in themselves, and for others; yet not good for them,

as riches and honours, Crowns, and Kingdomes. This God promiseth, and this hee performeth to his servants; as to David, I anointed thee King 2 Sam, 120 over I frael, I delivered thee out of the hand of 7,8 Saul, I gave thee thy Masters bouse, and wives into thy bosome; and if that had been too little, I would moreover have given to thee fuch and fuch things, that is, more and greater things, had I in my infinite wildome, goodnels, and faithfulsels difcerned them to bee good for thee.

Quest. What doth God fee to bee good for my? Answ. God seeth that to bee good for you, which doth you good, and no hurt; which may make you better, and not worfe; Which,

i Will prove no fnares, tentations, nor occafions of fin to you (through your own corruptions) to make you proud coverous, carnal, crudifferfuali a Not

8 grounds tenrmente

Nor draw away your hearts from God. or good; nor hinder you from being good, from doing good, or from receiving good; nor make you remiss or negligent in holy duties.

Eecl. 5. 13 Ad. 11. 21, 32, 22 Jam. 5. 5

Experience shews, riches, honours, pleasures are not good for fome men. The Preacher law this evil under the Sun -- Riches kept to the hart of

the owners. Honour did Herod hurt: so did pleafures to the rich men in James his time, which nourished their lusts, and made their hearts fat

like greate.

2 God feeth that good for you, which you have wildome and strength to use or imploy for your benefit, and to prevent harm or prejudice by it. A (word and a knife are both good; yeta Father will give neither of them to his child, left hee cut himfelf with them; for hee knoweth not how to use them. A fide-coat is good for him whom it fits, but not for a child, for hee will That may bee good in it tread on it, and fall. felf, and for others, which is neither fafe nor fit for you.

2 Thef I. 11

3 God feeth that to bee good for you, which hee will use as means to effect, accomplish, or bring about the good pleasure of his will, the good purposes of his love to your and the gracious promifes hee hath made to you, to promote your spiritual and eternal good, yea, and your temporal good also, to make you bleffed and

Gen, 13,2

bleflings in your generation as hee did Abraham. The condition God hath fer you in, whatever! is, (though mean, low, perplexed) is the way God will lead you in and through to hishervenly Kingdome; to prepare you for it, and bring you to it (as hee led Ifrael to Canaan, the

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Land of promise, by the way of the wilderness) allo to exercise, increase, and perfect grace in Deut. 8. 2 you, and to fit you for a higher and better estate on earth, it Godfee it good for you. Then bee content with what yee have, upon this ground; God harh out of his wildome and goodness allotted and apportioned this to mee as that which hee leeth to bee good, yea, best for mee, all things being confidered. Had God feen a greater measure of worldly things to bee better for mee, hee would not have with-held it from mee: or that I have too little, hee would give mee more. If I had more of the world it might make mee worle, more worldly, vain, unfavoury in my form; it might draw mee into fin, and to to hell (as it doth thousands in the world) or at left hang as a clog at my heel, to hinder mee from making hafte to heaven, if not from going to heawen. If I had as much as others, it is like I might bee as finful, and fenfual, as proud, coverous, ambitious, and vain-glorious as others:

If God should grant us our hearts defire, it might prove a great judgement to us, as it doth to the wicked. The righteous fee cause to bless God, as well for denying them fome things they defired, as for giving them what they have; becaule their delires are sometimes inordinate, and they know not what is good for themselves, or what may do them hurt. They are subject to delire luch things which may prove as dange-

rous to them, as edge-tools to children.

Ground. Wee are strangers and pilgrims here, heaven is our home, and proper country, to which wee belong and travel; there is our Fathers house, Now this is the heart of a stranger, Exod. 33.

2 Ground. Pla. 29,12. & 119. Ib H b.11. 3

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feeks no great things for himfelf, in the Countries where hee travelleth or fojourneth; but is content with what usage and accommodations hee findes; and if hee have but as much mony as will bear his charges till hee come home hee defireth no more because there hee shall have enough. Let the same mind and heart bee in you; if God give you in your pilgrime-state in this world, so much of the world, as will bring you well to your long home, that fufficeth, and should satisfic you; for heaven (whither yee are going) is a place of plenty, where you hall inherit all things, Rev. 21.7.

Luk. 12. 19.

Ecel. 5.10

3 Ground. The comfort of a mans life stands not in the abundance of things which bee poffefab (faith our Saviour) for abundance doth not fatisfie; and that which cannot fatisfie, cannot give contentment. A man may have much of the world (much wealth, honour, pleasure) and much forrow trouble, and vexation with it both Scripture and experience attest the same. A man may have little in, and of the world, yet injoy much quiet and content of mind, and comfort of heart therewith, as Paul, who when hee had learnt this lesson of contentment in every, state (though his necessities were supplied by the Philippians charity, abop. 4, 10,11, 16, 17.) hee triumpheth, as if all the world was his own, worf. 18. I have all, and abound, I am fall, having received a gift from them by Epaphrodiais.

How much is spoken by the Holy Ghost in Scripture in commendation of a limb > A link that a right com man hat b, is better than be riches of many wicked. Better is a little with the fear of the Lord, than great treasure and trouble there-

Pf2.37.16 Pro. 15.16 Pro. 10,22

with.

with See ch. 16. 8. Gods bleffing upon a little, will make it go far, and do much good, and give much fatisfaction, as it multiplied the Sariginal widdows handful of meal, and little ovl. I Kin. 17. God can convey as much goodness and sweet- 12, 14 ness to us by a little, as by much; as by a little creature, as well as a great, fo by a little of the creature, as well as by much of it.

4 Ground of contentment is Gods prefence in e- 4 Ground

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very condition. For he bath faid, I will never leave thee, nor for sake thee. This is sufficient security against wants, and griefs, and dangers, for subplies and lafety, and joy (because God is Alfusticlent. Gen. 17. 1.) as to I frael in the dry and barren wildernels, -- Thefe forty years the Lordthy Deu: 2.7 God hath been with thee, thou haft lacked nothing, "and to Christs Disciples when hee sent them forth without purle, ferip, and thooes, Lacked yes any thing? faid hee, And they faid, Nothing .-And to David, The Lord is my Shepheard, I fhall norwant you, though I walk through the valley of the shadow of death, I will fear no evil; for thon art Vers, 4

with mee, thy red and thy staffe they comfort mee. Are you in necessiries? bee content; for God is with your to take notice of all things that you have need of, and to provide for you.

Are you weak and lick ? bee content, for God with you in your fick-bed (yea, hee hath promiled to make all your bed in your fickness; then Pal. 41, 3 you shall die fost) to strengthen, comfort, and re-

horeyou. Are you in trouble or danger? bea content, for God hath promised to him who loveth God, I will bee with him in trouble, I will deliver him, and honour him, with long life will I fatisfie him, and them him my (alvation: When thou

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Pfa. 01. 74. 15, 16

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paffoft there the waters I will bee with they they shall not overflow thee; when thon walkeft thorow the fire, thou halt not bee barne, neither fall the flame kindle upon bee. If Gods prefence make heavens above for joy, glory, and pleney, fure Gods prefence with you on earth is fufficient to make an ny condition (even the meanelt) comfortable to you. What can bee wanting while God is with you? Gods prefence supplies the want, and exceeds the comfort of all the creatures; what God feeth to bee good for you, hee can do for you 1 King. 17 by weak unlikely means, as hee fed Elijah by Ravens, and Daniel and the three children tat and fair with pulse and water. Yea, hee can do 45 it of himself without means, as hee brought Mannah out of the clouds, and water out of the rock for Ifrael in the wilderness. Pant layeth this down as a foundation to build contentment up OH .- Let your conversation bee wiebont coveransness, and bee concent with such things as yee have, because God bath fand, I will never leque thee, nor for fake thee The fifth Ground. Godline (in great gain with 5 Ground. 1 Tim.6.6 contentment. It is the most contential gain; it hath a full contenting fufficiency in it. It gives a Saint cause to say with Jacob, 55 35 m Gene 33, 1141 have all, when his brother Efan who had much more of worldly peffections and honours could but fay, 27 1) wi, I have much, w. o. Hath God made you godly ? you may fay with David, Plal. 16.6 The lines are fallen unto mee in a pleafant place, I bave goodly beritages; It is enough though I have never foliate of the world. What is godlinels but propriety in God by faith, that hee is my

God, my portion in Christ, that hee is my Jelus,

2 Con-

2 Conformity to God, his Image, or grace in the foul Godlinels is God-likenels

These are the best things of all, and such as accompany falvation. Hath God given you grace indeed, and godliness in power, as well as in form > herewith you should rest satisfied, and bee well content, because God hath done more for you than if hee had given you the whole world. Hence ariseth the Christians autaquesa, or felf-furnciency, The goodman (faith Solomon) Pro. 14.14 hall bee fatis find from himself, that is, from the Grace of Godtbat is in bim. For Piery is a principle of grateful contentment.

Faith in God for supplies and for deliverance, is a ground of contentment in necessities, and in miseries. For thrength and comfort is a ground of contentment in weakness and in forrows. Art thou subject to bee troubled and discontented? That others are rich, and thou art poor;

have filver and gold; and thou halt none? Confider, hath not God given thee that which is incomparably better than all the wealth of the world, which hee bath denied to others; as Faith, which is more precious than gold that perifhath, and Wildome, which is better than Rubies; Pro. 8. 1 and all the things that may bee defired, are not to bee compared to its Humility and Meekness, which is more precious in Gods fight, than all the pearls and precious stones that God made. Halt thou not cause to bee better content with grace to thy portion, without for with a little of) the things of the world, than thou canst bec with the whole world (if it was thine own) without grace? What though others bee richer and greater than thou, if God hath made thee better

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better and holier than they, shouldest thou not

bee fatisfied ?

2 That others are had in honour and prefer? red, and thou are despited and depressed of men? Art not thou in favour with God and in honour with the Saints? Highly dignified with holy and heavenly Priviledges, which God hath not conferred upon others, which is more worth than all the favour, honour, applause and renown of the world? May not this give thee or wed die world Ele

- 3 That others have few croffes and troubles.

ample content?

and thou haft many? The Pfulmift himfelf frumbled at this stone: The wicked (faith hee) are not in trouble, as other men, nor plagued; but all the day long have I been playued, and chaffened every morning .-- Verily I have cleanfed my heart, and washed my bands in innacency in vain, But it God feeth thou standest in need of them all (how much or often foever thou are afflicted; as God never afflicts willingly, or without cause, -- Non for a faafen (faith Peter, if need be, yee are in hea-

Lam. 2.38

Pf. 72.4.5.

cum I4.

Pet. 1.6 vine [s through manifold tentations. If God give thee patience to bear them, and teach thee to profit, and do thee good by them all(as hee hath promised) then thou are in a better condition than they who have not had thele means of their good. The wicked, because they have no chan-

ges (that is) no afficients or alterations of State, therefore they fear not God; upon this account those will bee found the happiest men of all at

Pfal. 55.19

laft, who have had the most afflictions. The day approachesh which will discovers that thou didst need, and couldest not have been without any affliction that eyer befell thee. If by bodily

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Si lf weaknels and ficknels (fanctified to thee) thou haft gotten more health and strength in thy foul; If by temporal loffesthou hast gained in spirituals, as in grace, in experiences of God, and of vanity in creatures: If by outward croffes and troubles, thou half gotten inward comforts and peace, haft thou not great cause to bee well-conrent ?

The fixth Ground of contentment: Our poor & Ground. condition at birth and at death. What brought wee into the world? Nothing. What canwee carry out of the world? It's certain nothing.

Should wee not upon this ground bee content 1 Tim. 6.7 with fuch things as wee have (though they bee few, small, and mean things, bare food and rayment, and no more) feeing this is more than wee either did bring into the world, or can carry out of the world with us? What good will all our riches, honours, pleasures, do us after death? when wee shall leave them all behinde us at death? Fob was content upon this ground, when all hee had was taken from him (and 306; All was a great deal, for hee was the greatest of all the fons of the East) fob faid, Naked came I out of my mothers want, and naked foall I return thither; the Lord gave, and the Lord bath taken away; bleffed bee the name of the Lord.

The seventh Ground is, the greatness of our fins, and the finalness (or rather nothingness) of our selves, and of our merits, that wee are the greatest of sinners, the least of Saints (as Paul acknowledged himself) year less than the least of all Gods mercies, as Jacob thought and faid of himself. This should make us content with a fmall pittance of creature-comforts, even with

Tob 1.3 Verl. 219

7 Grounde

Eph. 1.8 I Tim. I. Gen. 32.

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any thing God giveth us, accounting hit a fre mercy, exceeding our deferts, though it bee but a cup of cold water, a morfel of dry bread; A dinner of green herbs. Pride is the root of Difcontents that wee think our felves better than wee are; and that weedeferve more than wee have. Whereas if wee compare our condition with our deferts, wee shall finde that God hath dealt graciously with us, that all his mercies to us are free gitts; though wee have less than wee defire yet more than wee deferve; yea, that lefe than hell is a mercy. That which begets humility, breeds contentment. To bee little in out own eyes will make us content with a little. If God should give us no more than wee deserve how few would our mercies bee a If God should give us as much as wee merit, how many and great would our miferies bee? ale sweets

\$ Ground.

Hebr. 11. 36. to 39

AA 3. 6

2 Cor.11,

I Cor. 4.

The eight and last Ground of contenument is, the mean condition of many, who have been our betters under the Sun. As of those worthies, of whom the morld was not worthy, who wandered about in sheep-skins, and goat-skins, being destitute, afflitted, tormented ore Peter had neither filver nor gold; Paul was in journying often, in perils by Sea, and Land, by all forts; - In meariness, and painfulness; in watchings often in hunger and thirft; in fastings often; in cold and nakedness; yea, all the Apostles mere made a spettacle sathe world, to Angels, and to Men; they were bungry, thirffy, naked buffered; and had no certain dwelling theses they were made the fifth of the world, and the offscouring of all shings. Consider the condition of Ifrael in the wilderness; of the Jews in Babylon; -of Job, that perfect, patient, and upright man;

ot

of David, who was (as hee faid) a worm, and no man, a reproach of men, and defpifed of the people, fmall and despeced; of Lazarus, who lay at the rich mans gates full of fores, and begged the crumbs that fell from his table, - Yet when hee died, hee was carried by Angels into Abrahams bosome. Yez, what was the condition of our Saviour upon catth? hee came in the form of a fervant; though hee was rich; yet for your fakes hee became poor, that ye through his poverty might bee rich. He was content to bee in the Wine-pref. alone (1/a. 64. 7.) that yee might bee in the Wine-cellar with him (Cant . 2.4.) The Son of man had not where to lay his head. They called the Mafter of the honfe Boels ebub; Hee borrowed the As hee rode on to Jerufalem, when hee went to shew himself Sions King. When hee wanted mony to pay tribute, hee was glad to work a miracle for it. If others better than wee have been in a worfe condition than wee, should wee not be content with ours? Pray for contentment, that God would teach it, elle you cannot learn it, as Paul did; for suitableness of spirit to your condition; to bring not your me ans to your mind but your mind to your means; and that God would level your spirirs to your estates, when they are at lowest, for this is the ground of true contentment.

Pfa. 22. 6 Pfal. 119.

Luke 16, 20, 21, 23

Phil. 2.7.

2 Cor.3. 9

Mar. 8,20 Mauh.10.

Mar. 17-27

A POR A CONTROL OF A PROPERTY OF A PARTY OF

Make jour salling and election fare (2 Pet 1 10)

By Scripture Evidences; or by fuch shings which

God hath made conditions of falvation, or to

which hee hath expectly promifed the fame in

his Word; As these six,

The 8th. duty.

6 Scrip-

Faith dences

TAith in Christ, Ast. 16.31. Believe on the Lord Jesu Christ, and then shall bee saved. Joh. 3.16. - Whosever beleeveth in him shall not perish, but have everlasting life, verse 36. Hee

that beleeveth on the Son, bath everlafting life.

2 Repentance for fin, called therefore rependance to falvation, 2 Cor. 7. 10. And, unto life,

Act. 11.18.
3 Holiness and Rightcousness, for the riches of

glory is the inheritance of the Saints, Eph. 1.18. And the righteous shall go into life eternal, Mat. 25.46. 4 Obedience to Gods commands, and good

works well done, Mat. 7, 21. Hee that doth the will of my Father that is in Heaven, shall enter into the King dome of Heaven, Rom. 2, 10. Glory, honour and peace, to every man that worketh good.

5 Humility, Job 22, 29, God will fave the humble person, not only with a temporal, but eternal salvation, 1 Pet. 5. 5. God gives grace to the humble, and to whom hee gives grace, hee will

give glory.

6 Sincerity, Pfal. 7. 10. God faveth the upright in heart, Pfal. 97. 11. Light is fown for the rightom, and joy for the upright in heart, even the joy of heaven. Now a man may have grace, and not know it, and the having of grace without our differentiagit to bee in us, cannot help us to affurance; therefore give diligence to make a discovery thereof. To this end do three things.

(1 Examine your selves.

Pray for the Spirit.

Exercise the Faith of adherence and de-

Examine your selves, to finde out the root of grace and obedience in you by the fruits or

Self-examination a means of afferance, an

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proper effects thereof: the habits by the acts. 2 Cor. 13.5. Examine your folues whether you bee in the faith; prove your felves, know yee not your own felves, bow that Christ is in you, &c. Search your fouls diligently, and commune with yourown hearts frequently and faithfully about the fix fore-named Scripture-evidences of falvation, whether they bee in you in truth or no.

About Faith.

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Whether thou takest Christ as given to thee of God, out of free love, to bee thy Saviour; and thou rollest thy self, and reliest on him alone for falvation?

2 Whether thou livest upon Christ by Faith for thy foul (fucking and drawing spiritual nou- Rom. 1.17 rithment, grace and strength from him daily) as

thou livest on daily bread for thy body?

2 About Repentance.

1 Whether thou mournest for every fin, small a well as great; fecret as well as open, as it is an offence to God?

Whether thou groanest under sin (even Pal. 38. 4) those that have been thy beloved fins) as the Ezek. 6.9 greatest shame, grief, and burden of thy foul?

3 Whether thou hatest and strivest against all 2 Cor. 7. in, and keepest watch continually over thy spini, and keepelt watch continually over thy the pla 39.1. nit, to suppress the first motions of sin within; and 17.3. to thun all occasions of fin without, and resist all Dan. 1. 8 tentations to fin, from within, or from without.

3 About Holiness.

Whether God hath by his grace wrought such

a change in thy heart; As,

Byaffeth it constantly to God and all good; and fets it in deteftation against all evil, so that Pf1.73.15 thou chusest God for thy chief good, his Word

Gal. 2. 20

Pfal 51.4

Rom.6.

Cor.13.

for thy rule to walk by, his grace for thy fouls beauty and riches, and his service for thy chief delight?

2 As it reforms thy life; so that now thy main study and indeavour is, to eschewevil, and do

good, and grow in grace?

Does thou refign or give up thy self to God in Christ, to bee only his, and wholly at his command and dispose?

Dost thou indeavour to know his will, to the end thou mayest do it with diligence and delight, and suffer it with parience and submissions.

26 fion?

Is it the constant bent of thy soul to obey God in all things?

5 About Humility.

Art thou vile in thy own eyes, yea, doft thou loath thy felt out of a deep lense of thy natural infirmities, defects and failings in thy best duties, and of thy manifold abertations?

Gen. 32.10 2 Dost thou account thy self test than the tens.

Bph. 3: 8. of Gods mercies, unworthy of any, as Jacob did;

Tim. 1. and the least of Saints, and greatest of sinners,

worse than any, as Paul did?

3 Is it thy constant desire and design to magnifie, and exalt, and justifie God; to vilifie, debase and judge thy self?

4 Dost thou renounce thy felf wholly ?

Thy own righteenfiels and abilities?

2 Thy works and deferts?

3 Thy own ends and aims; and all opinion and conceit of thy felf; being willing to bee nothing, that Christ may bee All in thee; to thee, and by thee?

5 Doft

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Col. 3. 23

2 Cor. 3.5 I,Cor. 10

Thef. 26

Doft thousind avour to improve thy matural informities and the iniquities of thy boly things, and crois als of providence, both afflichions and mercies to make thee more humble in hears, and lowly in fpirit?

6. About Sincerity.

I Dost thou strive to bee that in the heart which diou feemelt to bee in the fight of men: and to do all from the heart. Which thou doft to God or Man ?

Is this the manuer of thy performances to

do every thing

or In Gods frength, not in thy own ?

2 To Gods glory, not to thy own?

3 As in Gods fight, approving thy heart 3! to him ?

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3 Dost thou reserve thy self for God ever in Hoss, his departures and with-drawings from thee; fo as thou art resolved to tarry for him many daies (than is to wait for his gracious return to thy foul) and in the mean time then witt bee for him, and har for another; and keep thy heart intire for himing at a large to the total of

If then calift difeover thefe things to bee in thee in truth though but in a fmall measure, then the root of the matter is found in thee; and thou mayest benaffured. God hath given thee these

as evidences and pledges of faivation.

3 As you must examine your felves, fo must Pray for yee also pray to God for his Sphit? (which God the Spirit, buth promised to them that ask him) to enlighten recuir minds to differn his grace in you. and to make you tatte fortunal liveerness, and omfort therein it being the work of Gods Spiit, not only to fow the feeds of grace in us, but

Gal. 5.22, to manifest the same to us (for grace shines in the light of the spirit) and gives us both a sight and a taste thereof; which is the Spirits co-witnessing Rom. 8, 16 with our spirits, that wee are the children of Gad.

Rom. 8. 16 with our firsts, that wee are the children of God.

Hence wee are faid, to receive the Spirit, that is

I Cot. 2. of God, that wee mighe beam the things, that are

Cot. 2. of God, that wee might know the things that are freely given to m of God.

Object. If the Spirit of God discover grace in us, to me, what need wee examine our selves about

it ?

Answ. Self-examination for the discovery of Luk. 15.8. grace, is like the woman sweeping of the house for her lost piece of filver, & seeking it diligently, without which shee could not have found it; and the spirits illumination, is like her lighting of a candle, without which shee could not have seen it, nor discerned it.

By examination of our felves wee finde out that which appears to bee the grace of God in us, and by the illumination of the Spirit, wee different to bee grace in truth, and in us in truth,

clearly.

Exercife Faith. 3 Ifaster self-examination and Prayer for the Illumination of the Spirit yee cannot yet obtain assurance, then exercise the Faith of adherence, and dependence.

of God, which include or interre Affurance, as that in Isa. 60. 16. -- Thou shalt know that I the Lord am thy Saviour, and thy Redoemer; and promises

Mic 7.18, 1 Of pardon of fin, Ifa. 43.25. Exed. 34, 6, 7, and peace with God, Pfal. 85. 8. I will bear what God the Lord will speak, for bee will speak peace unto his people.

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3 Of the light of Gods countenance, That yee hall fee bis face with joy, Job 33.26. Act. 2, 28. 2 Of the sense of his love, shed abroad in the heart by the holy Ghost, Rom. 5.5. which is bidden Mannah, that God will give you to eat, Rev. 2. 17.

4 Of Christs arising in the Soul, as the Snn of Righteon (nefs with healing under his wings; and of the manifestation of himself to you.

5 Of the Spirit of God, as.

The witness of your Adoption, Rom. 8. 16, the which is the white-stone, and the New Name written in it, Rev. 2, 17, and of your falvation, 1 John 5.8.

2 As the feal of your remission and reconciliation with God, Eph. 1, 13, and 4, 30.

2 As the earnest of your inheritance, Eph. 1. 14. given into your hearts, 2 Cor. 1. 22.

4 As the Comforter, which Christ prayed The prethe Father to give you, Job. 14. 16, and pro- mileor the miled himself to send unto you, Joh. 16.7.

Let your hearts adhere to God in all these promises, which have in them the seeds of joy,

comfort, and affurance.

3 Then exercise the Faith of dependence, and wait patiently on God for the accomplishment of all these to you, until God shall give you a pardon, and speak peace to you, and make his face to shine on you, and give you the Testimony of his Spirit, until Christ shall manifest himfelf clearly to you, and in his light let you fee both his face and your own heart. For the visions of fuch gracious discoveries of God to the foul, are for an appointed time; therefore if they Hab, 3,3. tarry, wait for them; at the end thele promi-

Joh. 14.21

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ses shall speak accomplishment to you, and not lye, nor sail your expectations. They will surely come. Let all seekers of assurance bee diligent waiters on God for it, that they may say with the Psalmist, in Psa. 130. 5. I wait for the Lord, my soul doth wait, and in his Word do I hope,—And vers. 6. My soul waiteth for the Lord, more than they that watch for the morning. And in Psa. 123. 2.—As the eyes of servants look unto the hand of their Masters, and theeye of a Maiden unto the hand of her Mistress; so our eyes wait upon the Lord our God until hee have mercy upon m. Blessed are all they that wait for him, Isa. 30. 18.

Quest. What shall poor drooping souls do that walk in darkness, and see no light, who are full of doubts and fears about their spiritual condition, and

in great anxiety of spirit?

Advice to doubting fculs.

Answ. The Lord directs such what to do, in Ifa. 50. 10. Let them trust in the Name of the Lord, and stay upon their God; let them endeayour to fear God, and obey the voice of his fervants: that is, they should apply themselves to their duties, to believe, and fear, and obey God, and to use the means God hath appointed for their fouls, as to hear the Word preached, that is the voice of his fervants, to wait on God in the way of his ordinances. While they are in fo troubled and perplexed a state, they are not in a fit posture to examine and try, and judge themselves, no more than a man is able to make a right judgement of his body, when it is in a great diftemper; or can behold his face in water, when it is jumbled and mudded; or go to the Sea in a storm. My advice to poor doubting fouls is this, not to trouble themselves about their

their condition in fearthing, as proving whether it bee good or no, till their spirits bee in a more calm, quiet, composed posture, fit to discern and judge; but to attend to their duties dili-Do not question.

1 Whether you beleeve or no; but labour to Rom. 10. beleeve. Hear for Faith, and pray for a spirit of Faith; and look unto Jesus as the Author and fi-

nifher of your faith.

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2 Whether Christ bee yours or no; but take and apply him to your felves, that hee may bee yours; for, to as many as receive him, bee gives power to become the Sons of God, Joh. 1.12. or whether Christ will save you or no; but come to Christ, and cast your self wholly upon him for falvation, and venture your fouls there, faying, If I perish, I perish; for hee hath promised, Hee

that cometh to mee I will in no wife cast out. Or whether Christ dwell in thee or no; but open to thy wel-beloved (as the Spouse did) even thy heart wide to Christ, and invite, yea, importune him to come in; fay, Come Lord Jefu, come inickly, for Christ faith, Behold, I stand at the door and knock; if any man open to mee, I will come in to him, and sup with him, and hee with mee.

3 Do not question whether God will forgive your fins or no, because they are so many and great, but come to God in Christ, for

1 Repentance, which is Christs gift, Act. 5. 31. and for a heart of flesh, to bee forry for your fins after a godly fort, which is Gods promife to give unto you, Ezek. 36. 26.

2 For remission of your sins upon the account of Gods tender mercies, and Christs infinite merits, and leave the issue to God whether hee will

Heb. 13.2

Joh. 6.37

Joh. I. 16

will pardon you or no; you may safely do it. Or whether God bee yours or no; but chuse him to bee your God and portion, say to him, whom have I in heaven but thee, Lord? and there is none on earth I defire hesides thee, — and give up your selves wholly to God to bee his.

Or whether God love you or no; but labour you to love him, to love righteoutiness, and hate

wickedness.

grace or no, or whether the Spirit of God bee in you, but feek to Christ in the use of means for grace; to receive of his fulness grace for grace, and

pray earnestly for the Spirit.

These are Satans wiles, to make you question Gods love and mercy to you, Christs Grace and Spirit in you, of purpose to keep these from you, or to keep you from seeking to God for these, or to draw you into despair of them. Bee

not ignorant of his wiles.

The more Satan feeks to diffwade and discourage you from seeking to God for removal of any evils you feel or fear, or for supplies of any good things you want and defire, the more earnestly do you pursue after the same; So shall you over-shoot Satan in his own bow, when that which hee intends for your hurt, turns to your good. Consider for your comfort.

That true Faith is familiarly affaulted with tentations, as conflicts with doubts, fears, and unbeleef. Hee that never doubted never beleev-

Mark.9.24

cd.

2 That a man may belong to God, and have interest in Christ, and in the promises, though hee seel no evidence thereof, at least for a time.

That affurance is required, not as necessary to salvation, or to the being of a Christian, but to his confolation or well-being, for his efface may bee fafe, though not fo comfortable without it.

4 That adhering and feeking to God, and waiting on him in the diligent use of means, is the way to finde support and rest for your fouls, till the God of hope fill you with all joy

and peace in beleeving.

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5 That a true unfeigned defire of grace (feil. Such a defire as is fincere, strong, constant, seconded with suitable indeavours, as Davids was, Plal. 27.4 -One thing I have defired of the Lord, which I will feek after. -- Not idle, which is the defire of the fluggards foul, who bath nothing, Prov. 13. 4.) I fay a true defire of grace is true grace (that is the feed of it) as a spark is fire, as well as the flame, a drop is water as well as the stream, a beam is light as well as the Sun, one corn is wheat as well as the full ear, or whole heap; buds are the offspring of trees as well as branches and fruits. A fincere defire is the smoak of the flax, which Christ will not quench, the bruile of the reed which hee will not break.

A fincere will and defire to obey God, is accepted with God for obedience, when power is wanting for performance. If there bee first a willing mind; it is accepted according to that a man bath, and not according to that bee hath not.

Hence the Saints have pleaded their defires before God; when they could or durst not plead performances, as Nehemiah, chap. 1. 11. Lord, let thine ear bee attentive to the prayer of thy fervant, of thy servants, who defire to fear thy Name. And

Rem, If.

2 Cor.8.12

And Paul pleaded his will, when hee wanted Ifa. 16.8.9 deed and power, Rom. 7. 18, 19. -- To will is present with mee, but how to perform that which is good I finde not . - For the good I would, I do not, but the evilthat I would not, that I do.

I defire all true beleevers would confider what the Apostle Peter prescribes and presseth them to do in order to assurance, that is, to 2 Pet.I.10 give diligence to make their calling and election

fure, which hints three things to Diligent search.

1 Search. you, scil a Tryal. 2 Tryal. 3 Cuito-Cultody.

> To make a diligent fearch into your own hearts to finde out grace: the work is difficult;

For, grace

I Is an inward secret thing, laid out of fight, hid deep in the heart, as the root of a Tree; or as gold in the Veins of the earth; therefore hardly discovered, you must dig for it. Grace is the I Pet. 3. 4 bidden man of the heart.

dy.

2 It is a small thing (faith is at first but like grain of mustard-seed) it lies in a little room.

3 And it is encompassed with abundance of corruption, like a little pearl in a heap of pebles, or like a little gold among much drofs, dust and rubbish.

4 Satanlaies all the blocks in your way hee can to hinder you, for hee is an utter enemy to you; all which make the business of affurance more difficult.

2 To make a diligent tryal, to discover the trath and foundness of your evidences, because deceit herein is dangerous, to which you are obnoxious; as to bee deceived,

With

I With false signs and marks of salvation instead of true.

2 With the shew or appearance of true signs instead of the substance and existence of them in us.

With presumption or false perswasions of heart, which are but a fancy, instead of asfurance, which is reality.

3 A diligent custody of your evidences of salvation, to keep them both fair and fafe, because

of Satans defign upon them.

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Fair, that yee may readily and daily read them over for your consolation; for Satan seeks to blot and blur them, by injecting scruples into your minds about them, and causing you to question those things which God hath formerly cleared up, and ascertained to you; - and by foiling and foiling you with infirmities and ten-Therefore give all diligence to keep your hearts pure (from fecret lufts, and vain Prov.4.23 thoughts) as you defire to keep your Evidence fair; for if the paper bee blotted, the letters written therein can scarcely be read.

2 Keep your Evidences safe also; for Satan strives to wrest them from you, that yee may have nothing to shew for heaven and salvation; then Satan will overthrow your faith, at least, your comfort, which you cannot keep when yee have loft your Evidences. This is Satans delign in winnowing you as wheat, to shake out of you all the meal of your Evidences (as flower out of the fieve) and to leave nothing within you but the bran of corruption and desperation.

By this time you fee cause why the Apostle Peters exhortation (hould perswade you unto

Luk.23.

diligence in this great and important business of affurance, the benefits whereof are many and precious; for affurance of falvation will

The benefits of Afinrance. Pfa.112.7 Heb.Il. 12, 14 2 Cor. 5. 1,2,9

Job. 19.25

2 Tim. I.

13

Prevent armies of fears, and legions of doubts, from affaulting and tormenting you.

2 Draw off your hearts from the world, and all things here below, being affured of better things above, better riches, pleasures, inheritance, house, friends.

3 Comfort you in all afflictions, and bear up your hearts against all discouragements, as it did Davids, 1 Sam. 30. 6. Jobs, Pauls; evidences of falvation will lye warm at your hearts, when natural heat decaies, and relish sweet in the foul, when your palats can tafte no sweetness in meats or drinks; bee cordials to you, when all the creatures can afford you little or no comfort.

3 Kin. 20.

4 Prepare you for all changes, for the worlt of times and states, and for your solemn change; assurance of life eternal will unsting death, and conquer the grave, and all the troubles and tryals yee shall meet with on this side of it: It will

Pf2.138.5

make you fing in the maies of the Lord, and go triumphing to heaven over death and the grave, as Paul did, I Cor. 15.55. and trampling upon the world, and all the pomp and glory of it, and re-

Rom. 5.2,

joycing in tribulations under hope of the glory of God; yea, it will make your life a golden age to you, and put you into a corner of heaven.

5 Affurance of falvation will cause acquief-

Pfa 43. 4

cence in God, as your chief good, and exceeding jov, and keep up acquaintance and friendly fellowship between Christ and your soul, wherein the Spruse abounded and gloried when shee could fay (which is the voice of affurance) I am

my beloveds, and my beloved is mine; and excite Cant.2.10. earnest breathings, and restless desires after Christs coming, or your going to Christ, when Pet 3,12 you shall have full possession of all your desires and hopes, glory and happiness.

6 Assurance of salvation will ingage you,

To trust God for temporals, you being fure of Celestials and of Eternals.

a To bless and praise God for grace in pos-

session, and for glory in reversion.

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3 To bee holy in all manner of conversation, and to cleanle your felves from all pollution of flesh and spirit, having these promises of God being your God, and yee his people, 2 Cor. 6. 17. with 7. 1. 1 Joh. 3. 3.

To come into the presence of God with boldness, and freedome of spirit in every service

wee do to him, 2 Cor. 5. 1. with verf. 6.

5 To inquire after the right and streight way Jer. 6, 16 to heaven, your home and Fathers house, and

inheritance, and to walk exactly therein,

6 To persevere in faith, holiness, and obedience, even to the endshaving hope to receive the end of your faith, even the falvation of your fouls, 1 Pet. 1.9. Thus you fee the benefits of Affurance, which will redound to you by making your calling and election fure, and should induce you frongly thereunto; to get clear and found experiences of grace, and evidences of Gods love, which you may carry with you out of the world, even to heaven; for these are the better Hob 6 ? things which accompany falvation; whereas you must when you die leave all your worldly inheritances and evidences behinde you.

Let mee briefly state the difference between

Affu-

The diffe- Assurance and Presumption in four particulars. In the grounds on which they are built. tence between Al-Assurance is built upon the righteousness of furance Christ, the Grace of God, and the Word of and Pre-God: and upon the true knowledge of fin, and fumptionof our felves, what wee were by nature, and what wee are by grace. This was one principle I Cor.If. of Pauls affurance, that hee knew clearly, and 10 could say, By the grace of God I am that I am. Prefumption is built upon I Self-ignorance: men know not what fin is, nor what themselves are (the pravity of their natures, and misery of their state) This made Paul conceit himself alive without the Law, when hee was dead in fin; the Luk, 18.9, Pharifees think themselves righteom, when they &c. were great suners. Self-ignorance made Laodicea think her felf rich, increased with goods, and had 'need of not bing, when thee was wretched, miferable, poor, blind, naked. 2 Upon Self-love: that is a false Glass men commonly look themselves in, which makes Prov. 16.2 all feem good that they are, have, or do. Hence, -- All the wates of a man are clean in his eyes, faith Solomon, -- And there is a generation that are pure in their own eyes, and yet is not washed from their Chap. 30. filthiness. 12 3 Upon self-righteousness, which is the issue or fruits of felf-ignorance, and of telf-love. 4 Prefumption is built upon ignorance, and mistakes about the nature of Grace, or upon falle principles, such as these, First, That shews are substance, or that seeming rightcous or religious is being fo. This was

the presumption of the Pharilees, who appeared Mat 23. putwardly righteous before men, but within they were full of hypocrific and iniquity. Se-

Secondly, That common gifts are special grace, that parts are piety. This will bee discovered to bee the prefumption of many at the last Mat.7.223 day; or that a fair, civil, moral conversation is a 23

regenerate condition, the life of grace.

Thirdly, That profession is practice, that trimming of Lamps, is, (or may stand for) having of oyl. The prefumption of the foolish Virgins, which made them confident and bold to go meet the Bridegroom, -- And that the form of godliness is the power thereof, that outward performance of duty, is the inward pith and fub- 2 Tim. 3.5 stance of piety.

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Fourthly, That restraint of sin is mortification of corruption, or the putting off the old man; that shaving off the hair, and pairing of the nails of fin is cutting the throat thereof. Or that cutting off the branches of fin, is plucking it up by the root. That outward cleanfing, is, (or may ferve for) inward purifying: The prefumption of the Pharifees.

Fifthly, That mens hearts may be good, though their tongues, hands, lives, bee bad.

5 Presumption is built by some, upon outward prosperity: They hope God loves them, and will fave them. What is their ground? because God hath given them so many good things, or so great a portion in this world; upon this account, they expect and promise to themselves blessedness in the world to come.

All these bottomes upon which many build all their hopes of happiness, are but fand. And the house built upon the sand (Christ faith) will fall, and the fall of it will bee great. These (and fuch Mate, 27 like) are the roots from whence prefumption grows.

Mat, 25.6,

Mat. 13

grows. These roots shall bee rottenness: and prefumption the bloffome of them, shall five away like duft.

2 They differ in the means by which they are obtained and maintained. Affurance is ob-

tained by.

1 Godly forrow for fin: for Christ gives not reft, but to weary, and heavy-laden fouls; and did not affure Mary Magdalen her fins were forgiven. till shee had wept abundantly for them.

2 By foul-learth, and self-examination, or frequent, diligent comparing your hearts and state with Gods Word, and communing with them, about the proper effects of grace, and fruits of the Spirit in you.

3 By the illumination and testimony of A.

doption.

4 By the Ordinances of Christ(as Word, Sai loh. 5.13 craments, Prayer) a holy, careful, constant use of them.

> 5 By conflicts with doubts, and by refiftance of unbeleef; as you may discover in that man who faid, Lord, I beleeve, help thou mine unbeleef: For the unbeleef of the flesh lusteth and strugleth against (or opposeth) the assurance of the Spirit. So that affurance is not ordinarily ob-

tained without much pains. Therefore Give diligence, faith Peter, to make your calling and election fure. But prefumption (which is a groundless hope of falvation) is gotten without means or pains, without forrow for fin, felf-examination, Spirit of God, Ordinances of Christ, &c. Or with a neplect of all thefe; fonte nescitur, it grows in mens hearts of its own accord, without fetting of fowing, a fign it is a weed of Narure.

Mar. 11.28

Lak.7.38, 28

Mar. 9. 24

2 Pet 1. 10

ture, not an herb of Grace. Ask prefumers where they got their hope of heaven, and they can give you no good account, either where, or when, or how; but they think they had it ever fince they were born, and they never doubted. Affurance, as it is bred, so it is fed or maintained by means, to wit, the constant exercise and discovery of grace, the careful performing of duties, avoiding of sin, the watchful keeping of peace and communion with God. Whereas presumption, as it is gotten, so it is kept without any pains or means, care or cost.

3 They differ in the effects, which are seven.

1 Assurance endears God to the soul, to love him, delight in him, and desire after him, and star to offend him, or to grieve his holy Spirit, and to bee careful to serve and please him. But presumption excites no affections in mens hearts to God; they love him no better, they fear him no more, it makes none leave sin, or amend

their waies or doings.

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2 Assurance makes men jealous of themselves, and fearful lest they should miscarry. They that are assured they shall stand, yet take heed lest they fall, and that they shall bee saved, yet work out their salvation with fear, and though they rejoyce, yet with trembling. But presumption makes men fearless of themselves, sool-hardy, and unsuspiciou, that they shall ever fall or fail.

3 Assurance humbles the heart, in the sight and sense of Gods great goodness, and of its own unworthiness. The higher a soul is lift up in assurance, the lower it is laid in it's own eye, and made to magnifie God, to vilifie and debase it self.

Eph.4.29,

Pfal. 2. 1 1 Phil. 2. 12

Mat.

1 Sam, 25.

37

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felf; As Mary did, being affured God was her Luk. 1.45, Saviour. True affurance hath for its affociates deep humility, felf-debasing, and compassionate respect to others, pittying them, and praying for them, that God would give them eyes to see, and hearts to imbrace the things that belong to their peace. But presumption makes men proud, welconceited of their own worth and desert, of all they have or hope for, and despiters of others. This is manifest in the presumptuous Pharise, who said, Lord, I thank thee, I am not as other

Luk, 18.11 men. Prefumption is full of haughty Arrogance (as one faith) of vain felf-confidence, and of contempt of others.

4 Assurance is attained to, and grows by degrees unto a πληφοφορία, or full assurance, not all at once. But presumption is at the top, or in

full strength at first.

5 Affurance will bear up the heart from finking and fainting under great afflictions, and heavy Preffures; as affurance of interest in God supported Christ in the height of his passion, when heavy and our Mar God was God when head there

27. hee cryed out, My God, my God, why halt then for saken mee? and it shored up Davids spirit, when hee was greatly distressed at Ziglag, for the people spake of stoning him; but David encouraged himself

the heart fink in times of great distresses, and become like Nabals, as a stone within a man; when carnal hopes fail, then fails the heart also, & men soon fall from presumption into despair.

6 Affurance joyns means and end together, and makes a Christian as carefully use the means, as considertly expect the end of his faith, the salvation of his soul, as to wait diligently

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upon God in all his holy Ordinances, and to walk univerfally in all Gods waies, to perfect this affurance of godly certainty of falvation. Affurance of priviledges provokes to duties.

But prefumption divides between the end and the means; and feeds a man with vain hopes.

in fin, or go on in the broad way that leads to destruction.

2 That hee may come to heaven, though hee use no means, or walk not in the strict and narrow way of holiness, and righteousness; which leads to Salvation.

7 Assurance doth not fear or flye tryal or truciny, but desires it, for discovery, whether it bee sound or no. But presumption thans examination, and cannot indure to bee searched and tryed. It being like counterfeit coin, which loveth not the touch-stone; like falle wares, which hate the light; or like forged evidences, the owners whereof would not have them to bee brought before the Judge.

4 And lastly, They differ in the adversaries to them. Affurance is much affaulted and shaken with Satans tentations (whose main design is to drive believers from this their strong hold) and by natural unbelief, doubts and sears, it is opposed, disturbed and weakened by sin (especially if indulged) by the lustings of the stellar against the spirit; and by the neglect of holy duties, yea, by lukewarmness in them. These are Quench-coals to assurance. But presumption,

ings. The frong man (i.e. Satan) keeps the bonse (i.e. the heart of a presumer) in peace, dare not

disquiet him, nor pur him upon tryal of himself to fear or question his conditions left the vanity of his carnal confidence should bee discovered thereby, and the mifery of his state. Hee that never doubted, never beleeved.

2 Prefumption is not disturbed nor weakened by fin; by omiffion of known duties, or by commission of known fins, but prefumption agreeth well with them. Men can fin freely, and yet prefume strongly. Nothing daunes presumption, but outward calamities and inward terrours and horrours of confcience.

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The ninth duty.

Get a publick Spirit, to minde the things of Christ: to prefer Jerufalem before your chief joy; and the publick good before your private to promote all thefe, by praying and mourning, by doing and suffering,

A publick fpirit wherein it flinds.

Inde the things of Christ, as naturally at If they were your own; as the affairs of his Kingdome; the concernments of his muth, cause, worthip, service, Gospel, Glory; as Times thy did naturally care for the Philippiani state; or Christs Churches welfare, which shewed him to bee of an excellent and precious Spirit; Past

Phil. 2.20 Verfe 31

complained of the neglect hereof in his time. All feek their own, not the things which are feful

Chrifts.

2 Prefer Jernsalem before your chiefest joy, as the Jews did even when they were in Babylon, Pla. 137.5, If I forget thee, O Jerusalem; let my right band forget her cumnings If I do not remember thee, let

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my tongue cleave to the roof of my mouth: If I prefer not Terusalem above the head of my joy; that is, the welfare of Gods people, and of Christs Churthes before your own joy and comfort? How dear were the lews to Moles his heart, when hee was willing to bee blotted out of Gods Books 60 Exod. 32. that their fine might bee blatted out and their names 32 might has written in it. How desirous was Paul of his brethrens and kinfmens according to the Ach (foil, the Jews) welfare, that hee could with himself separated from Christ for them! These Rom. 9. 2; bee high Arains of transcendent love. Some think Miles and Paul preferred the Salvation of the lews, before the falvation of their own fouls. At the least they imply a willingness in them boths wundergo a temporal punishment for the Jews, wexempt them from a spiritual and eternal indgement. The care of all the Churches lay upon Paul, as they did also upon Calvin; towards 2 Cor. 113 which hee was as tenderly affected (faid Beza) sif hee had born them upon his shoulders.

If the Churches well-doing was their great are, doubtless the Churches wel-fare was their dief joy. All that love Sion, should feek her

good, Pfal. 122. 9.

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Prefer the publick good before your own tivate, as Nobemiah did, that man, who let himself to seek the wel-fare of the children of finely and shewed himself an excellent Com- Nih.2. 15 mon-wealths-man.

4 Promote the things of Christ, the wel-fare of Sion, the Common-weal and good of others, four waies especially, soil. by praying and

monthing, by doing and fuffering.

1 By

Pray for the pub lick weal. By praying for them all.

1 For the affairs of Christ: as the exaltation of his Kingdome, the propagation of his Gofpel, that God would give him the heathen for bu inheritance, and the uttermost parts of the earth for

bis poffeffion, Pfal. 2, 8.

2 For thewel-fare of the Churches of Christ: pray for the peace of Jerusalem, saith David, for Dfal. 122. the peace and prosperity, for the establishment 6,7 and enlargement of Christs Churches; that they may injoy all the liberties of Gods house, and all the bleffings of the Gospel--for the good of

all the people of God every where. Those that are in trouble, pray them out, as the Church prayed Peter out of prison. Samuel thought hee should fin (which hee abhorred) in ceasing to

pray for Gods people, 1 Sam. 12, 22, 23. 3 Pray for the Common-wealth, for the Go-

vernment and Governours of it. I exhort (faith Pant) that first of all Supplications, Prayers, Intercessions, and giving of thanks bee made for all men;

For Kings, and for all that are in Authority, that wee may lead (under them) a quiet and peaceable life in all godliness and honesty. For at soat issoial, the powers that are in being, are of God.

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Object. Wee have no heart to pray for she publick affairs, because things are amiss, and go not

right.

Answ. Then pray them right; for not to pray for them, is not the way to amend them. Things were not right in Babylon, when the Jews were Captives there, yet God commanded them, to feek the peace of the City, whither hee had caufed them to bee carried captive (though it was an enemies Land, and Babylon was to bee destroyed

Act. 12. 5

1 Tim. 2. I. 2.

Rom.13.1

destroyed after they were come out of it, and they were to pray for the downfal of it, when the time defigned by God thereunto should approach) for in the peace thereof they should have peace. Much more ought wee to feek the weal publick of the good Land of our nativity, becaule wee shall have a share or interest in the common peace or trouble; mercies or miferies thereof. This is the duty of the godly to stand in the gap, by their prayers and tears to divert Pla. 106. Gods judgements both from Church and Common-wealth, as Moses did from Israel and Aaron. It is a gallant defign of a gracious heart to let neither Church nor State(nor any of Gods people) want any good thing hee can procure for them: Nor lye under any evil hee can prevent or remove from them by his prayers.

4 Pray also for enemies. Christ hath given Mat. 5. 44 you this under precept, for them who defittefully use you, and persecute you; as David did for men Pla.35.12, that remarded him evil for good to the spoiling of his foul; as Christ did for them that crucified him, Ad. 7. 60; Luk, 23, 34 and Stephen for them that stoned

him.

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2 Promote the premised, as by praying, so by mourning.

I For the fins of others.

For the figns of Gods wrath and judgements.

For the miscries of others.

Mourn for the fins of others, by whomsoever committed, whether friends or foes, at home or abroad, by them that are within, or by them for the that are without, against God, or against man, fins ofo-

This is a parcel of publick-spiritedness, as in thers. Q 3 Lota

Pfa.137.8

Num. 16.

Lot, whose righteons soul was vexed from day to 2 Petiz. 8 day, with the unlawful deeds of the Sodomites; in David from whose eyes rivers of tears run down, Pfal. 119. because men kept not Gods Lam, in Jevemy, whose 136 foul wept in fecret places for the peoples pride:

Jer-13.17 in the godly in Jerafalem, who did figh and cry for all the abominations done in the midft there-

Brek s. 4. of and in Panil, who burns with grief, and holy indignation when any were foundalized or took offence at the Gospel; for the miscarriages of the 2 Cor. 11.

Professorie, Who is offended, and I burn not? 39 And to mourn for the flus of others upon a

publick account, to wit, as they are a dishonour to God, a diferedit to the Golpel; as they are destructive to mens souls, and also to bublick

peace, fafety and plenty.

2 Mourn for the figns of Gods wrath and judgements, lay to heart the fad symptomes of approaching evils, the figns of the times (which Hypocrites, though they bee weather-wife, and well versed in the face of the skie, cannot discern.) As

A general over-flowing of all fin & abounding of abominations, impudently and obstinately, as well as univerfally, committed against the

awe of authority, the light of nature, and the means of grace.

When all flesh in the old world had corrupted his way, and the earth (i.e. all the people or Nations thereof) were cornipted with all forts of Gen 6.11, fin. This was a cause and a fign of the deluge. God brought the flood upon them, and swept them all away. When fin breaks out without controut, judgement will break in without repulse. The great abominations the Jews committed

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Mourn for the figns of wrath and Judge-

ments. Man 163

The figns of Gods rudge-

ments. feil. 7.

12

mitted in the Sanctuary, forced God to go farre off from his Sanctuary, Ezek. 8.6.

2 A departure of the glory of God from his house, of his presence and power of hear, efficacy and life, from his Ordinances, and of the beauty of the Lord from the Assemblies of his people. As the glory of the Lord removed by degrees from the Temple, before the destruction of Jerusalem. Wee read of five removes of Gods glory.

I From the Cherub (whereupon hee was) to the threshold of the house, Ezek. 9. 3.

2 Then it removed higher, over the threshold, (or door, as somethink) of the house, Sursum verfus, faith Junius, upward, Ezek. 10.4.

3 From above the threshold, it stood over the Che rubins, which mounted upward from the earth to heaven, Ezek. 10.18, 19.

4 After it removed to the midst of the City,

Ezek. 11. 22, 23.

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5 Lastly, the glory removed out of the City to the Mount of Olives, that is, the Mount on the East-side of the City, where it took its leave of them, until their captivity was accomplished. Then God exposed Jerufalem to the fury and spoil of the Babylonians. As upon this Mountain the glory of the Lord last stood, when it left the City, or fet its last footstep: So God hath promiled to return in glory, and mercy to his Church upon the felf-fame hill, from whence Zach. 14.4 Christ left earth, and ascended to heaven, Act. 1. 12. The several sensible removes of Gods glory, and presence from a people, are plain evidences of Gods departure from them, and of the gradual approaches of Gods judgements to them. 04 3 Sign

3 Sign is, contempt of Gods Ordinances, of Magiltracy, Ministry, Scriptures, Sabbatis.

When authority is trampled on, and men fleight and hate him that rebuketh (or judgeth justly) in the gate, or place of judgement, that is, the Magistrate; Then a people become guilty of manifold transgressions, and of mighty sins, and God is ready to pass a dismal doom upon them; as upon I seel upon the same account.

Amo. 5. 10, & 12. 1.2 Ifa. 29. 21 2 Chron. 26. 16

When I frael mocked the messengers of God, and despised his words, and mis-used his Prophets; then the wrath of the Lord arosa against them, there was no remedy, but God must poure out the vials of his indignation upon them.

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2 Kin. 12.

Read Fer. 25. from verse 1, to 12, especially verfe 8. Thus faith the Lord of Hosts, Because yee bave not heard my words; - verf. 11. This whole land shall be a desolation, and an astonishment, and these Nations shall serve the King of Babylon feventy years, Jer. 22. 21. I spake unto thee in thy prosperity, but thou faidft, I will not bear; this bath been thy manner from thy youth, that thou obeyedst not my voice. Ver. 22. Surely -- thou haft been asbamed, and confounded for all thy wickedness. See Jer. 6. 19, 21, 22, 25. When Ifrael contemned the holy Scriptures, then God threatned destru-Clion to them, as you may fee in Hofea 8. 12. 1 have written to him (faith God) the great things of my Law (given I frael a coppy of my revealed will) but they were counted as a strange thing; they fleighted them, as if they were things that did not concern them; Therefore God commands the Prophet to fet the Trumpet to his mouth; and proclaim War against them .- The Assirian enemy shall come like an Eagle against the people of I frael. Verse

Hof. 8. 1

Verle 3. Ifrael bath cast off the thing that is good (God and his written Word) the enemy (ball pur sue him. God commands the Prophet to write this fin above all, in a book for the last day, yea, for ever and ever, -- That I frael were a rebellious people, lying children, that would not hear the Law of the Lord; which fay to the Seers, fee not; and to the Prophets, prophesie not unto us, &c. See Verse to what followeth in Verse 12, 13. -- This iniquity shall bee to you as abreach ready to fall, swelling out in a high wall.

The contempt of Gods Word and Ministers is a most provoking fin to God, and a prelaging

symptome of ruine to a people.

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When the house of Israel greatly polluted Gods Sabbaths, then hee faid hee would poure out his fury upon them in the wilderness, to confume them.

This was one of the fins in Jernfalem, which procured and hastened their captivity; -- Thou hast despised mine boly things, and prophened my Sabhaths, Verse 26, The Priests have violated my Law, and have prophaned mine holy things, they have put no difference between the holy and prophane, neither between the unclean and the clean, -- and bave hid their eyes from my Sabbaths, and I am prophaned among them. It appears they gave the holy things of God promiscuously, and indifferently to all, even to Dogs and Swine, as Christ speaketh; they admitted all alike, and made no separation between the precious and the vile, which Jer. 19. they ought to have done; then they should have been as Gods month, as God faid to Jeremy.

Hezekiah and Toliah reformed the same, who let Porters at the gates of the honfe of the Lord, to keep

Ezek. 20.

Ezek. 22d

keep ont the unclean from fetting their foot within the Temple of the Lord, much more from com-2 Chr. 23. 19. & 35. 15 municating with those that were clean in the holy things of God.

4 Sign, Apoltacy from God, from his truth, waies, and worship; from forwardness, and

Arichness in Religion. This was a symptome of the totally and danzeroufly diseased body of the Jews; -- From the Ifa. 1, 6 fole of the foot to the head, there is no foundness in it, but wounds, bruises, and putrifying fores; Why fo? their backfliding from God was a cause and Verf. 4 fign thereof, verf. 4 .-- They had for faken the Lord, and were gone backward, or had increased revolt .- Therefore faith God, why should yee bee Verf. 5 fricken any more? (with leffet judgements) yee Verf. 7 will revolt more and more. -- Your Country is defe-

late, your Cities are burnt with fire.

I will cut off them that are turned back from the Lord. This was one of the fins that brought Z:ph. 1,6. the Chaldeans, and desolation by them upon 3"dah and Fernfalem. When the Church of Ephefue backslides, that is, falls from her first love, and first works, this presageth, as Christ threatneth, that if shee repent not, Christ will come unto her quickly, and remove his Candlestick

out of its place. Bev 2.415

Rev. 3.16

When the Church of Landicea grows lukewarm, neither cold nor hot (in the matters of God) God will spue her out of his mouth.

When Professors come to a neutrality and indifferency in Religion, it is a fad fign or forerunner of Gods rejection of them, even with deteltation. When there is a decay of the Spirit of prayer in Gods people, that they do not wrestle with

with God, as often, and as earnestly, and vigoroufly as formerly; this is a symptome of approaching judgements, because that which hindereth the coming of them is taken away, that is, the fervent effectual prayers of the Saints. As when the wind ceafeth, the rain falleth.

When there is none that calleth upon Gods Name, that stirreth up himself to take hold of God (that is, by earnest prayer) then God hides his face even from his people, and confumes

them because of their iniquities.

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5 Sign, An inundation of spiritual judgements, as a spirit of errour and delusion, of division and contradiction, a spirit of giddiness, bitterness, and of perverseness, of falshood and deceit; of senselesnesse, stupidity and of slumber. All which evil spirits abounded in Judab before the Captivity, and provoking the Lord procured the same; as also a spirit of security; the Jews prew careless, and fearless of Gods judgements, and put far away the evil day, and were fetled on their lees, for which God threatned them, Zeph. I. 12. I will punish them that are fetled on their lees, that fay in their heart, The Lord will not do good, neither will hee do evill. For spiritual judgements commonly end in temporal plagues -- Make the heart of this people fat, and Ila 6.10, make their ears heavy, and (but their eyes, left they fee with their eyes, and hear with their ears, and understand with their beart, and convert and bee boaled. Then faid I, Lord, how long, and bee anfwered, Until the Cities bee wasted without inhabitunt, and the houses without men, and the Land bee utterly desolate. A spirit of impenitency and hardnesse of heart, is a certain sign and forerunner

IG.64.6.7

runner of judgement to persons, and to Nations Yea, hereby men treasure up to themselves wrath against the day of wrath, Rom. 2.5.

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6 Sign, Incorrigibleness under Gods judgements, when men will not bear (as well as bear) the Red (of affliction) nor who bath appointed it, that is, God; -- will not learn righteou [ne [s by Gods judgements, nor bee tanght to profit by afflictions.

Mic. 6.9 16226.0 Chap. 48.

This makes a broad way for Gods wrath and vengeance to break in upon a people; when God gives a people much phylick, and it work not, it is a fign they are in a dying condition; If you will not bee reformed by these things (saith the Lord) but will walk contrary unto mee, -- Then will I also walk contrary unto you; and punish you yet seven times, for your fins.

Levit, 26. 23, 24

The people turneth not unto him that smiteth them (that is, get no good by Gods stroaks) neitheir do they feek the Lord of Hoasts .- Therefore she Lord will cut off from Ifrael head and tail, Isa. 9.13, branch and rush in one day.

14

Ifa. 17. 1.

7 Sign of approaching judgement, is the death of righteous men, or the carrying of them away into hiding places; as of Noah into the Ark, a fign of the deluge at the door; of Lot to Zoar, a fign of a shower of fire and brimstone ready to fall upon Sodome; of the Jews to Pella, a fign of destruction at hand to ferufalem.

The righteous perisheth, and no man layeth it to heart; and merciful men are taken away, none confidering that the righteous is taken away from the evilto come. When the righteous are going, then evilsare coming. It is a fign the night draws on, when a Father gets his children to bed, or that a storm is coming when hee calls them into the house.

If yee would feek the publick good, lay these figns of publick evils and calamities to heart; as the gray hairs of a decaying Nation, and people of a forlorn hope; and lament them all before the Lord.

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Thirdly, Mourn, as for the fins of others, and for the figns of Gods wrath; fo for the miferies of others, especially of Gods people, when it goeth ill with Sion, with any of the Churches, or Servants of Christ: Grieve for the afflictions of Joseph. A publick spirit is full of sympathy and forrow for others miferies: Phineas wife when thee heard the Ark of God was taken, fell in travel, and named her fon Ichabod, faving, The glory is departed from Ifrael. So should you call your comforts and delights Ichabods, when Gods people are persecuted, his cause or side worsted. When Nebemiah heard by Hanani the misery of Jerusalem, how sad and sorrowful was hee ? Hee fate down, wept and mourned certain daies, and fasted, and prayed before the God of Heaven, yea, bis countenance was sad even in the Kings presence. Those two great Prophets Isaiah and Jeremy made great lamentation and mourning for the miseries of Gods people. See Isa. 12, 4, 5, fer, 4. 19, 20, and 9, 1. O that mine bead were waters, and mine eyes a fountain of tears, de. Hee wished himself all dissolved into tears, for the lamentable flaughter, and deplorable desolation that was coming upon them. Christ wept over ferusalem, for the destruction of it which was at hand.

3 Promote the good of others, as by praying and by mourning; So by doing all the good fer- can for ovice yee possibly can. As wee have opportunity,

Monra for the mileries of others.

Amcs 6. 4

I Sam- 4. 19, 20, 21

Chap. 1. 2,

Luk. 19. 41,43

Do all the fervice ye

let us do good unto all men (faith the Apostle)efter 61,6,10 cially unto them who are of the boushold of faith, -- Do good to others,

with your goods. Bee free to lay them forth in Gods cause, for the relief of the Saints, and

the publick weal.

Honour the Lord with thy substance (laith Solomon) and with the first-fruits of all thine increase, -- So (hall thy barns bee filled with plenty, and thy preffes burft out with new wine.

Pro.3.9, IQ

1 Pet.4.10

Distribute, faith Panl, to the necessity of the Rom. 12. Saints, feed the hungry, cloathe the naked-though they bee enemies, more especially, Christ, inhis Verle 10. indigent members.

Mat. 25. 34. to 4 I

2 With your gifts; As every man bath received the gift, even so minister the same one to another, (whatfoever the gift bee) as good stewards of the manifold grace of God. Look at others ignorances to instruct them, errors to convince them; milcarriages to reprove them; forrows to comfort them; upon others backwardness, to put them on. Let us consider one another (faith Paul) to pro-Heb. 10.24 woke unto love, and to good works.

3 With your power and authority exercised vigoroufly to suppress fin, and advance righte ousnesse and reformation: Magistrates by the diligent execution of justice have a mighty influence upon the publick to procure good toit! and to prevent evils from it. See Jer. 5. 1. and 21.12. and 22. 3, 4, 5.

4 With your loving, wife, complying and condescending carriage to gain upon the spirits of others, that you may more eafily draw them

from evil to good, as Paul became all things to 20, 21 22, all men that by all means hee might fave fome:

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4 Promote the good of others, as by praying, mourning, and doing; fo by fuffering for others. For publicknesse of spirit discovers it self in suffe-

ring as well as in doing for others; As, I For Jesus Christ, his Name, and Gospet;

which is conferred as an honour upon the Saints .- Unto you it is given in the behalf of Christ, not only to beleeve on him, but alfo to suffer for his fake. I am ready (faith Paul) not to bee bound only, but alfo to die at Jerusalem for the Name of the Lord Felm. Paul suffered trouble for the Gospel as an evil doer, even unto bonds, but the Word of God is not bound. Hee preferred the Cospels liberty before his own. Hee was content to bee fettered so the Gospel might bee free. Paul was imprisoned for the Gospel, yet hee pteached the Gospel in prison. Hee begot

One simus in his bonds, Phil. 10.

2 Bee willing and ready to fuffer for the Churches of Christ, and children of God; as Panl was for the Philippians; If I bee offered upon Phil.2. 17 the sacrifice and service of your faith (that is, if I feal my doctrin with my blood, and confirm your faith by my death) I count it matter of joy both to you and mee, and as Paul did for the Collossians, I now rejoyce in my sufferings for you; Colas, 14 Panl would very gladly spend and bee spent for the Corinthians. Hee was willing to indure all things for the Elects fake, that they might obam the salvation which is in Christ Jesus with dernal glory. To suffer for the Saints is a lesion of publick-spiritedness which Christ teacheth us by his own example. -- Because bee laid down his life for us (faith John) wee ought to lay down our lives for the Brethren.

Bre willing to fuffer for others.

Phil. 1.29. A& . 31. 13. 8 20

2 Tim. 2, 9

2 Cor. 12.

2 Tim, 2

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3 For the Commonwealth, bee willing to suffer for the peace, safety, and prosperity of the publick. Even Heathens have hardened themselves to suffer and to dye, upon that account (as State-Martyrs) and gloried in it.

(1 Motives to) Publick-spirited-

Let mee adde ness of ness.

fome 2 Means of 3 And the right form thereof.

Motives to publickfpiritedness. Motives to Publick-spiritedness, to seek the good of others, as your own, and to prefer the things of Christ, and the publick, before your own.

I Good, the more common it is, the better it is. Common good is better than private good: The good of many is to bee preferred before the good of one. Quantity increases the value and dignity of things. Hence God is the summum benum, the best good, because hee is the most universal, or common good, the sountain of all goodness.

2 Your relations to others are obligations to you, to look on their things, and feek their good.

Ex. gr. your relations,

1 To Christ. as Members, Spoule, Subjects,

oblige you to feek his honour and glory.

a To the Church of Christ, and the Saints, as fellow-members of the same mystical body, and as members one of another. This ingageth you to fellow-feeling and sympathy, and to seek the good one of another;—The members (saith Pam) should have the same care one of another.

I Cot. 12.

Rom. 12.5

3 To the Commonwealth, as Patlengers in the same Boat, as Partners in the same Ship.

Your peace and prosperity is bound up in

the

the publick, in the same bundle. You are like to have a common thare either in weal, or in woe: So that in feeking the publick good, you leek your own private good.

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4 To the poor and needy; yea, even to strangers and enemies, they are your own flesh, therefore you must not hide your selves from them.

3 Mot. From the effects both of publick fpiritedness, and of privacy of Spirit, or of self-seek-

ing. - To feek the good of others, and of the publick. I This will make you like your heavenly Father, who is good, and doth good to all, bee maketh bis Sun to rife, and rain to fall on the evil, and on the good and like your Saviour, who was a Benefactor in every place where hee came; Hee went Ad. 16.38 about doing good, and healing all that were oppresfed of the Devil , for God was with him; and like David (the man after Gods own heart) who ferved his generation according to the will of God, Act. 13. 36. Like Abraham the Father of the faithful, to whom God promised, I will bless thee, and thou shalt bee a bleffing. In him all the Nations of the earth were bleffed; hee being the Progenitor of the promised seed. But privacy of spirit makes you unlike to God, to Christ, to the Saints, yea, to all the creatures, animate, and inanimate. Every one of them is communicative of its goodness to others, and all to man. The Sun rifeth to give light to all, the water runneth to supply all places; the profit of the earth is for all; the fire burneth to give heat to as many as come near it. Shall man, for whom are all things, bee only for himself, and not for others; and do good to himfelf alone, and not to others? when as all the creatures are serviceable one to another, and instru-

fects of a publickfpirit, fail Mat. 5, 45

mental

Phil. 4.16,

Dan, 12, 3

Jer. 17.10

17;

mental for the good of man? Doth not man make himself in this respect the worst of all the

2 Effect. This will further your account, in-

crease your reward, and make you prosper. The Philippians liberality to Paul promoted their reckoning; which Paul preferred before the supplies of his own necessities, Even in Thessalonica yee fent once and again to my necessity; -- not because I desire a gift, but I desire fruit that may abound to your account. The greater bleffing you are to others, the greater will bee your reward to eternity. They that turn many to righteon [nels (hall (hine as the flars for ever and ever. God will render to every man according to the fruits of his doings, or the good that grows up from the good hee hath done to others, even from generation to generation, to the end of the world, which is the harvest; till when, all the fruits of righteousness yee have sown, will not bee grown up,

nor ripe. A promife of prosperity is made to

What a poor account can rich men give to God of their goods, who have done little or no good to others with them, can learned men give of their gifts, who have not imployed them for publick benefits? can Magistrates give of their power, who have born the sword in vain, who have taken to themselves the honour, but not performed to others the duty of their place? How can those expect to prosper, who love their backs, or bellies, or bags, or any thing that is theirs, better than they love Sion; or to receive a reward from God, who have done God little or no service in their generation?

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3 Effett. It is a great honour to bee a publick bleffing an instrument of good to others, as 106 was -- I was eyes to the blind, feet to the lame, a Father to the poor, &c. -- I cansed the middows beart to fing for joy. Tob had love, esteem, reverence, praife, teltimony, and bleffing from all lorts. When the ear heard mee, it bloffed mee, and when the eye saw mee, it gave witness to mee. was a title of honour to the Kings of the Gentiles, Luke 15 to bee called Benefactors euegyétai, as Prolomy King of Egypt was stilled everyetus, for his beneficence to the Cities of Greece. They used 2mong the Heathen to make them their Kings, who had been their benefactors. It was an honour to the Centurion (who was a Roman Commander) to bee a lover of the Jewish Nation and Religion, the Elders of the Jews commended him for it to Christ, saying, hee was worthy that Christ should heal his servant, -- For hee lovethour Nation, and he hath built us a Synagogue. On the contrary, it is a mark of dishonour and abrand of Infamy to any man to bee a felt-feeker; one that lives wholly to himself, and keeps all hee hath only for himself, and doth no good therewith to others, to bee like a hog that doth no good till hee dveth, and scarce then with his good will; for hee leaveth his goods behinde him, because hee cannot carry them with him: Or like a Grave, wherein all that is gotten is buried and kept close and nothing brought forth for publick benefit. Of fuch an one it may bee aid, or written, as an Epitaph. This man fought himself while hee lived. And lost himself when hee dyed. As the rich man did his foul, when he faid to it. Souls thou hast much goods laid up for

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lob 39. 15,16, 17 Ve: f. 129 13.14 Verf. 7. 10, 15 Verla 11

Luk. 12. 18. to 23.

many years, take thine eafe, eat, drink, and be merry. 4 Effect. This will make you live defired, and dye lamented, and give others cause to count your lives worthy of many prayers, and your deaths of many tears. How did Elisha lament Elijahs departure, when hee was taken up by a

2 King. 2.

fiery chariot into beaven, for the loss the land was like to have of him! Elisha cryed, My Father, my Father, the Chariet of Ifrael, and the horfe-men thereof: Elijah was the fatety and strength of Ifrael by his prevalency with God, a better defence to them than Chariots and horse-men were. The death of Dorcas was much bewailed. who was a woman full of good works, and Alms-

A&.9. 36. 39

deeds, which shee did: - All the widdows stood weeping, shewing the coats, and garments Dorcas made, while shee was with them. Devout men carried Stephen to his burial, and made great lamentation over him, whereas they that feek

AA. 8. 2

themselves, and do no good to others, they live without love, and dye without forrow; how few will give a figh for their lives, or a fob (or a

tear) for their deaths?

5 Effett. Hereby you may prevent Gods judgements from others, or however procure deliverance for your selves. Publick-spirited Persons are the Pillars to bear up Gods wrath from the place they live in; God could not bring a flood upon the world of the ungodly, till hee had shipped his Noah, and shut him in the Ark, nor rain down fire from heaven upon Sodom, till hee had removed Lot from thence. Hafte thee, and

Gen. 7. 1, Gen.19.32 Ifa. 65.8.

escape (to Zoar) for I cannot do any thing till thou bee come thither. It there had been ten righteous

fis

Gen.18.3 2 in Sodome, God would not have destroyed it for rens

tens lake. The righteous is an everlasting founda- Pro.10,25 tion (faith Solomon) fundamentum seculi, so some render it, the foundation of his generation, as if the peace and prosperity of a generation was built upon the righteous that live in it; and when the righteous perish, foundations are removed. and Pillars are pulled dewn.

But they that feek themselves only, and not the good of others, expose both themselves and their generation to destruction, and do nothing to divert the fame; either to fave others, or to

fecure themselves.

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6 Effett. To be instruments of Gods glory, and of the publick good; this will indear you to God. God makes precious account of fuch, more than of the world; for hee thinks and faith, the world is not worthy of them.

As of Paul, hee is a chosen vessel unto mee (faith the Lord) to bear my name before the Gentiles,

and the Kings, and the children of Ifrael.

And of Daniel, that hee was greatly beloved: Dan,9 23

or a man of defires.

Before his wrath break out against a people, Godseks for such, as men do stakes to mende a hedge, or materials to stop a breach of the Sea, I fought for aman among them (faith God) that Ezek. 22. bould make up the hedge, and stand in the gap be- 30 fore mee for the land, that I should not destroy it; but I found none. God fends men to feek fuch to bee their humane Saviours from destruction: Run yee too and fro through the streets of Jerusalem, and feek in the broad places thereof, if yee can finde a man; if there bee any that executeth judgement, that seeketh the truth, and I will pardon it. Whereas God regards not the whole generation

Heb.ir. 28

AG.9.15

Icr.6.30

Verfe 8

of felf-feekers, but rejects them as ufeless and worthless things, Reprobate silver, Such as will passe in no account either with God or man.

The face of the Lord is against all those that look on their own things only, and not at all on

the things of otherse

7 Effect. To bee publickly useful, and helpful to others, will prepare you for your comfortable diffolition; as it did David, when hee had ferved his generation, as God would, he fell afleen, Att. 13.36 with joy and comfort, as fervants, and travellour's go to bed, and their fleep is fweet, when the one hath gone his daies journy, and the other hath done his daies work. And Christ, Father, I have glorified thee on earth, I have finished the work which thou gavest mee

Joh.17.4 to do. That was publick work, to benefit the world, and to fave finners. What followed? --Verfe 5

And now, O Father, glorifie thou mee with thine own feif ec. And Paul, -- I have fought a good

2 Tim 4.7 fight, I have finished my course, or c. that was publick as well as private, the Ministry hee had received of the Lord Jefus, to testifie the Gospel

of the grace of God, Att. 20. 24. What was next? Henceforth there is laid up for mee, a crown 1cb 5.26

of righteensness. Then shall you come to your graves, like a (hock of corn in his feafon, full of ears, and fully ripe. As Abraham, Moses, Jahua, David, &c. dyed full of the fruits of righteousness, and Dercas dyed full of good works, and Paul full of ministerial labours, and of good success, or Gospel-fruits thereof; full of the Seals of his Ministery. But, alas, how unfit are all they to dye, or to go to God, who have lived to themselves, and without God, at least not to God? How can thele

these hope to finde Christ and Heaven after death, who have fought only themselves, and the things of the world in life? The Lord fink these considerations into the bottome of your hearts, to mould your spirits into a publick frame. So much of the Motives to publick spiritedness.

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The second thing is the means thereof; And of Instrumentality for the good of others.

1 Beg of God largeness of heart, to alkactivity within your sphere(as hee gave Solomon in his, even as the Sand that is on the 'Sea-shore' that you may bee ready to do every good work, and that God would furnish you with all abilities, of mind, of body, and estate requisite thereunto; Especially with benevolence or good will in your hearts to all, without ill will to any, which is the root of the matter in you.

2 Beg the Spirit of God, which dwells and breaths, and acts, in all the members of Christs mystical body. Hee is the publick spirit, and in- Rom. 8 9. clines them all to take the same care one for another, and to feek the good one of another, and of the whole body; and all to minde the things of their head Christ. The Spirit of Christ fashioneth the hearts of Christians alike, and makes them like minded, and like-affectioned one to another.

3 Pray the abounding of the grace of love into your hearts: which is a principle of labour upon either a Law-account, or a Gospel-account.

I Upon a Law-account, that is, Thou halt love thy neighbour as thy felf. This doth ingage, and should excite and move you, to look on the things of others, as you do on your own things, R 4

Means of being publickly wie-

I King 4. Tit. 3.1

I Cor. 13,

Pfa.33.15

and to do for others, as yee do for your selves. 2 Upon a Gospel-account, that is, to love others, as Christ hath loved you. This obligeth and should quicken you, to look on the things of others, as Christ looked on your things, and to do for others (to your power) as Christ did, and doth

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for you.

4 Watch for, and lay hold (with both hands) on opportunities of doing good to others, as very precious; as the cream of scasons, and conveniences, which being loft, cannot bee redeemed with filver or gold. This is right Redemption of time, or taking it by the fore-top. Paul hints this when hee laith, As wee have opportunity, let ne do good unto all men, especially to them that are

of the boushold of Faith.

5 Get favour with God in Christ, and interest in Heaven to prevail with God for others, as 306 did for his friends when God would not hear them for themselves: And Abraham for Abimelech, and Mofes for Ifrael, Pfa. 106.23. when God would not hear them for themselves.

So much of the Motives, and of the means of

publick-spiritedness.

The last thing is the right form thereof; for men may bee very hypocritical and felfish herein. Have a care to seek the welfare of the pub-

lick, and to do good

1 Principle. To others, aright for 2 Manner. 3 End

For principle, not from felf-furficiency, as out of your own ability or fulnels; as Christ cbferved the rich men cast in much into the treasury of their abundance, which hee valued not in ccm-

Gal. 6, 10.

Job 42. 7. 2,9,10 G:n.20.7, 17, 18

The right fo m or traine of publick . spiritednefs dif. covers it felf in 3 things.

comparison of the widdows two mites, because thee threw them in from a better principle, to wit, the liberality of her heart, notwithstanding the penury of her state; for two mites were all thee had, even her living; what the rich gave was out of their superfluity. -- Not from selflove, hoping to make your lervice to the publick, or charity to others an advantage to your felves.

Mar. I 1. 41,41, 435

But ferve your Generation, and feek others good from higher and better principles; As,

1 Out of love to God and man, to Christ and Christians, to the publick; to the persons whose things ye look on. Advance the interest of Christ, out of love to Christ; seek the peace of Jerusahem out of love to Sion; relieve the necessities, and refresh the bowels of the Saints, out of love to the Saints: Yea, feed and cloath enemies, out of love to them Services of love are like the Philippians gift fent to Paul by Epaphreditus, to wit, an odour of a sweet smel, a sacrifice well-pleasing to God and man. These supply the place of in- Phil.4. 18 cense and of facrifice.

2 Out of obedience to Gods command; who hath bidden you do all these things. God may lay to you concerning every particular, Have not I commanded thee, to pray, to mourn, to do, and to fuffer for others ? -- Bec strong and do it. And toobey is better than facrifice, I Sam. 15. Iofh. 1.9

22,22.

3 Out of conscience of your duty, that you are bound to do all you do, and more, even what yee can for God and man. Paul presseth duties to both, upon this account, to wit, for conscience fake. For this is the way to keep a conscience

I Peter 4.

Phil 4. 13

2 Cor.3.5

Io, II

void of offence towards God, and man; then this will bee your rejoycing, the restimony of your conleiences.

4 From Gods affiftance, or in his ftrength, If any man minister (that is, dispense any gifts God hath bestowed on him for the good of others) let him do it, as of the ability which God giveth, faith Peter. So did the greatest Duty-doers, as Paul, I can do all through Christ that strong theneth

mee. And his fellow-labourers; This was the fense and voice of them all, Our sufficiency is of God

2 For manner. Do fervice to the publick and

good to others, not in a fith way, As,

First to bee feen of men in publick, to bee taken notice of for the good deeds yee do. As the Mat. 6, 2, Pharifees founded a Trumper when they give 5,6 alms, that all the City might take notice of their charity.

Secondly, Or to do for others fo far only, as vee may not suffer for them; or so to promote Christs Cause, Kingdome, Gospel, the Commonweal, or good of others, as not to prejudice your selves any way, nor thereby expose vour selves either to loss, or to danger. These bee poor doings, and this is felf-fecking indeed. But

feek the good of others, yea, of all,

with fincerity, as in Gods fight and prefence, who feeth in feeret, approving your hearts to him, for the integrity of your defires, indeayours, ends, and aims in all yee do for God or man; feeking alfo to bee made manifest in the consciences of others, that you really intend and indeavour their good, and that yee feek them, not theirs. In this manner Paul fought the good

Mar. 6. 4; 6,18

2 Cor.5,11

of the Corinthians, wee are made manifest unto God, and I trust also are made manifest in your consciences, scil. for our large-heartedness and uprightness to you, -- and, The third time I am ready to come to you, and I will not bee burthen some to you, for I feek not yours, but you, -- and I will very gladly Spend, and bee spent for you, though the Verse 17. more abundantly I love you; the less I bee beloved. Thus Paul fought the Theffalonians good also.

2 With resolution, courage, and constancy, though yee fuffer evil for doing good to others. As Queen Efter was refolved, thee would go in to the King, which was not according to the Law (though Valti was rejected for transgreffing the Kings commandement) and to adventure her life to fave the lives of Gods people, If I perish, I perish, faith thee, thee durst trust God with the fucces; Paul would go to Jerusalem, to promote the affairs of Christ, and the Gospel, notwithstanding all the diffwasives and beseechings of his weeping and heart-breaking friends; though hee dyed there for the Name of Christ, Att. 21.13. Luther was refolved to go to Worms, though there was as many Devils there as tiles

on the houses. 2 For end; do not good to others, nor ferve

your generation for felf ends, either,

I To merit thereby from God, as Papists and Justitiaries think to do by their good works.

2 Or to get praise and glory, credit, or profit

from men thereby, as the Pharifees did. But for high, holy, just, and pure ends. Do all

yee can for the good of others.

I That God may be glorified in, and by all yee do.

I Cor. 12.

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1 Pet. 4.2 That

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3 That the Kingdome of Christ may bee exalted, his Name magnified, his interest promoted, and his defign carried on, and the Golpel run on and bee glorified.

3 That things may go well with the Churches of Christ, and people of God every where, that Sion may prosper and flourish, and Jerusalem IG 62.6.7

bee made a praise in the earth.

4 That you may adorn your Profession with a holy and fruitful conversation, and make it a-

Tit,3.9,10 miable in the eyes of others.

5 Lastly, That others may receive from you real good, both for body and foul, for them and theirs; As Paul faught not his own pre-I Cor. 10. fit, but the profit of many, that they might be faved.

Dury.

33

The renth Observe Gods dealings with you in your inner and onter man, as also bis dealings with others, and trea fure up the experiences thereof in your hearts, to frengthen your confidence in God, to comfort you for future, and improve the same for the benefit of others.

Obferve Gods deslings with tour fouls in five particulars. PI 66.16 Beerve Gods dealings with your selves both in your inner and outer man.

I In your inner man.

Observe what God hath done for your souls (as the Plalmift did, else hee could not have faid) I will declare what God bath done for my foul.

In discovering your fins, and your Saviour to you; in humbling you for them, and in drawing you to him. (This was Pauls experience, Rom. 7. 24, 25.) in changing the inward frame

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of your hearts from Nature to Grace, from fin to holine's, from the world to God, from carelefieste to conscience. This Paul observed in him-

self .-- By the grace of God I amthat I am.

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2 In comforting, quickening, and quieting your fouls, when they are dead, fad, and troubled, and raising them up when they are bowed down. This was Davids experience, Pfal. 119. 50. This is my comfort in my afflittion, thy Word bath quickened mee; And 94. 19. -- In the multitude of my (troubled, perplexed) thoughts, thy comforts delight my foul; And Plat. 42. 11. This was the experience of the faithful, Ifa. 12. 1 .--Though thou wast angry with mee, thine anger is turned away, and thou comfortedst mee. And of the Apostles, 2 Cor. 1.3,4. Bleffed bee God who comforteth us in all our tribulations -- Sorrow and joy are intermingled, or come by turns to the Saints, 30h. 16.20. 22. They have their morning of joy, as well as their night of forrow, calms and gleams of peace and comfort, as well as storms and thowers of trouble and grief. - Inlarging, strengthening, and supporting your souls when

they are straitned, weak, and faint.

This was the experience of David, Pfal. 138.

3. In the day when I cried, thou answeredst mee, and strengthenedst mee with strength in my soul; and my heart, and my slesh faileth; but God is the strength of my heart, and my portion for ever, Psa.

73. 26. of Panh, 2 Cor. 12. 10. When I am weak, (scil. in my self) then am I strong (in God) and, My grace is sufficient for thee, saith God to him, ver. 9. When the Angel Satan was sent to buffer him, ver. 7. and hee was tempted to some evil hee abhorred (as blasphemy or uncleanness) to

1 Cor. 15.

keep him from the fin hee was subject to, scil.

spiritual pride, as some conceive.

3 In manifelting himself, his face and favour, his love, and goodness to your souls, in the to-kens, and tastes; in the evidences, and relishes thereof.

This was Jobs experience, Job. 42.5. I have beard of thee by the hearing of the ear, but now mine eye feeth thee, and Davids, Pfal. 4.6, 7. The Lord by lifting up the light of his countenance upon him, put gladness in his heart, more than wordlings have, when their corn and wine increase.

This was Pauls experience of the sense of Gods love, Rom. 5. 5. and of the testimony of the Spirit witnessing adoption, Chap. 8. 16. Observe also the returns of Gods presence, and renewings of his favour to you, after departures and estrangements from you, Isa. 54.7, 8.

4 In giving you the liberties of his house, to taste the sweetness, and feel the power and efficacy, & to see the beauty and glory of all his holy Ordinances, and of the Assemblies of his people; and to injoy the comforts of Gods presence in them all. Hereof David had experience to refreshment, yea, unto ravishment, Psa. 84. 1. How amiable are thy Tabernacles, O Lord of Hossis &c. vers. 2, 3, 4. - A day in thy Courts is better than a thousand; I had rather bee a door-keeper in the house of my God, than to dwell in the tents of wickednesse, vers. 10.

Plal. 119, 103. How sweet are thy words unto my taste! yes, sweeter than hony to my mouth.

Plal. 63. 1, 2. My foulthirsteth for thee, &c.-

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the Santtuary, -- to see the goings of his God, and his

King (Pfal. 68. 24.) therein.

5 In hearing your prayers, and fulfilling your defires. David had large experience hereof; hee both loved and bleffed God for it, Pfal. 116. 1,2. I love the Lord, because hee hath beard my supplieation, and -- inclined his ear to mee, therefore will I call upon him, as long as I live. So Pfal. 4. I. and Pfal. 66. 19, 20 Verily God bath beard mee .-Bleffed bee God which hath not turned away my prayer .--

Observe what good things God hath given you, as fruits or returns of prayer, I Sam. 1. 27, 28. as Hannah did, - For this child I prayed, and

the Lord hath given mee my petition.

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And Gods particular dealings with you in this duty, as that hee doth not alway give you speedy answers; but puts you sometimes to cry loud and long, and to wrestle hard for a mercy, before yee obtain it, as Jacob did for a bleffing.

That Gods inlarging of your hearts in prayer, isa pledge of audience. This is the experience of the humble. Lord, thou hast heard the desire of the humble, thou wilt prepare their heart, thou wilt canse thine ear to hear. This was Elias his experience .-- Hee prayed earnestly (or in his prayer) Jam. 1.17, that it might not rain, and it did not; and again that amight rain, and it did. Fervent prayer is prevalent to open and thut Heaven.

That Gods helping you to hold out and contime in prayer (notwithstanding Gods repulses, and delaies) is a fign of your prevailing with 22, 1029 God, as the woman of Canaan did with Christ, Luk. 18.1. as the widow did with the unjust Judge by her to 9 importunity. That Gods raising up your hearts

Experien. ces of prayer.

Gen. 32. 26. with Hof, 12.4

Pfa. 10. 17

Mat. s.r. to ask in faith, or pray beleeving, is to you anevidence of Gods audience. This was Christs exloh. 11.41, perience in prayer; and the Aposte Johns expe-

ioh. 11.41, perience in prayer; and the Aposte Johns experience; If wee know (that is, believe, while wee are praying) that God beareth an, what soever mee ask, wee know that wee have the petitions wee desired of him, that is, wee are as sure of them in hope,

as if wee had them already in hand.

That God sometimes defers to give you some much-desired, and long-prayed for mercy, till hee hath weaned you from it, and made you willing to bee without it, out of submission to Gods will. This was Davids experience of resigning his Kingdome into Gods hands, and resolving his will into Gods will, for the dispose thereof; — If hee thus say, I have no delight in thee, behold, here am I, let him do to mee, as sements good unto him.

2 Sam. 15.

And that God sometimes delayeth to remove some troubles from you (though yee have deprecated the same, often, and earnestly) until yee bee willing to bear them still, out of subjection to Gods will; not to bee delivered, if God would have you still afflicted. Davids foremen-

tioned experience includes the same.

And that though you have fought God by prayer for a mercy, and God hath given you hope of it, both in a promise, and in some workings of providence; afterwards the stream of providence runs counter to your prayers, and to Gods promises, and your hopes are dashed, yet the mercy is given in by God at the length to you, notwithstanding all this.

This was Abrahams experience of obtaining a fon by promife, and by prayer and faith against

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This was Ifreels experience of the return of 18,19, 20 prayers in their deliverance out of Egypt, though after Moses was come to bee their deliverer, things went worse with them than before; their bondage was increased, and Pharach resused to let them go, so that they wished Moses had not come, yet God brought them forth, at length, with a mighty hand, and stretched-out arm.

This is a common experiment of Gods suppliants; though prayers seem lost, and promises lye alleep, and providence goeth backward for a time, yet God revives his goodness, and sets all on working again, for answering their prayers, and fulfilling his promises in his good time. That mercies obtained by long and earnest seeking, wrestling & waiting, prove the choicest mercies, and blessings of greatest comfort and consequence to you. As Isaac Abrahams Son did to him, and Samuel Hanna's Son to her; and the blessings to Jacob which hee got by wrestling with the Angel, as his conquest over his brother Esau by kindness.

Lastly, that God useth sometimes weak and unlikely means, to effect great matters, in answer to your prayers. This was Israels experience of return of prayers, in sending Moses, a mean man in appearance (whom they resuled & despited) to be a Ruler, and a Deliverer, who brought Israel out of Egypt with great signs and wonders.

II In your outer man.

Observe what God doth for your bodies, in respect of life, health and strength; for your relations, conjugal, parental. Rom. 44

A&.7.352

And the suitableness and sweetness of them; for your estates, the competency and comfort of them, and your contentment therewith.

For your callings, labours, bufineffes, jour-

neys, the fafety and fuccess of them.

What bleffing God giveth you in all the outward mercies yee injoy, and what patience God exercifeth towards you, notwithstanding your provocations of him; and how God gives you mercies with mixture of troubles, and comforts with crosses, to prevent your doting and surfeiring on them, as hee gives you afflictions with allaies or mittigations, that you may better bear them; especially mark Gods dealings with you

Gods dealings with your in your doubts. How hee refolves you.

In your doubts and straits.
Necessities and wants.
Dangers and troubles.

In your doubts and straits; how God refolves you, and directs you to, and in the way,

wherein hee would have you to go.

Either by a fecret and strong impulse of spirit, after you have committed your self and way to him, as hee did Paul, Behold, I go bound in the Spirit unto Jerusalem.

Pfal. 37.5 Act. 20.22

2 Or by fending you to fuch perfons as know Gods mind and will, and can tell you what God would have you to do. As God fent Paul to A-

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Act. 9. 6, 10, 15 Act.10.5,6 and 11,14

nanian for direction, and Cornelins to Peter.

3 Or by his Ordinance, guiding his Ministers formetimes to speak as directly to your case, and to give as suitable and seasonable advice to you in your straits, as if they had been made acquainted therewith before. I have heard some say, God hath used to resolve their doubts by the Ministry of the word. Thus God sulfils that pro-

promise, Thine ears shall hear a voice behinde Is 30,200 thee, faying, This is the way, walk in it, when thou 20 turneft to the right hand, or to the left.

4 Or by bringing some place of Scripture to your thoughts (as yee are musing what to do) with much evidence and efficacy, as a guide to lead you, as a counsellour to advise you, as a

Lamp to let you fee your way.

This was Davids experience. Thy Testimo- Pla. 119. nies are the men of my counsel. -- Thy Word is a Lamp to my feet, and a light unto my paths.

Or by some providence to set you in your way; by leading or manuductory passages of

providence.

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Abrahams servant met with many such when hee went to fetch a wife for his Masters Son. See Gen. 24. And Jacob in his journey to Padan-Aram, to and fro; especially Ifrael in their travels through the wilderness to Canaan.

Therefore it is good to follow providence; for therein God gives his fervants hints of advice what to do, and inftructs them with his eye; as in Pial. 32.8 his Ordinance, hee directs them with his mouth.

II Observe Gods dealings with you in your How God necffiries, how God fends you supplies, suitable suppliests and seasonable, unexpected fometimes, yea, ex- you. ceeding expectation. Either,

I Immediately, as it were by a hand reached forth from Heaven. Thus God fent Ifrael Manthe out of the clouds, and water out of a rock.

2 Or mediately; fometimes,

1 By neighbours or friends, but undefired and undeferved; then appears the more of Gods goodness therein.

2 Or by enemies, God mollifying their hearts.

Pla 106. in pitty and relief to you. God made Ifrael to bee pittied of all those that carried them. captives. 46

This was feremials experience. See fer. 15:

11. and 39. 11, 12.

3 Or by strangers. Pauls experience after his hipwrack of great kindness from Publim the chief man of the Island Melita, yea, from the Barbarians, who shewed him and his company

no little courtely, verf. 2. 4 Or by unreasonable creatures. God fed Eli-

jab by Ravens (though devouring creatures in themselves) they brought him bread and flesh, evening and morning. In the Massacre of Paris, one Martyr flying and hiding himself in a havmow, was nourished a fortnight with a Hen which came constantly, and laid an Egge by him

5 Or by a special bleffing upon a little, to

every day, during all that time.

make it go far, last long, and do you much good. This was the experience of the Zareptane widdow; whose little oile, and handful of meal God preserved, that neither failed till hee sent rain upon the earth; and of the widdow (who had been wife to one of the Sons of the Prophets) whose oyle God multiplied (and made to run) till all the vessels shee had or could borrow were full, to pay her debt, and shee and her children to live on the rest; and of Daniel and the three children, whole countenances appeared fairer and fatter in flesh, than all the children, which

did eat the portion of the Kings mear.

III Observe Gods dealings with you in your dangers and troubles. How God

Is present with you in them, supporting, comforting, and strengthening you. This was

Act. 18.7. IO

1 Kin. 17.

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2 King. 4. 8 ot . F

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Pfa. 23.4

& 31. 7,8

2 Tim. 4.

16, 17

the experience of David .-- Thou are with mee, thy Rod and thy staffe they comfort mee. Of Paul, at my first answer no man stood with mee, but all men for fook mee; -- not with fanding the Lord food by mee, and frengthened mee.

2 How God delivers you out of your troubles, and the manner, and means thereof, and the nick of time hee doth it in; all which may make deliverances maryellous in your eyes.

This was the experience of Jacob, God that fed him all his life-long, redeemed him from all evil. Of David, God delivered him from the hand of all his enemies, and from the hand of Sanl: -- yea, from his fears. Of Hezekinh, when hee was fick and fentenced to die.

3 How God defers sometimes to deliver you till your wills bee conquered into a contentment not to bee delivered, if God would have it so (but of this before) or till you come to extremity, that God must appear for you, else you perish.

This was the experience of Abraham. God was not seen but in the mount; nor delivered Isaac from being made a facrifice, till the knife was at his throat; of Peter, to whom Christ did not reach forth a hand to fave him, till hee began to fink; of Paul and his companions in tribulation, whom God did not deliver from their trouble in Afia, till they were pressed out of measure above 2 Cer. 1. strength, fo that they despaired even of life, and 8, 9, 10 had the fentence of death in themselves.

4 How God corrects you for your profit, and doth you good by afflictions, and makes you more humble, holy, obedient, and weaned from the world thereby: how God makes a good end of all your troubles for you, as hee did for I frael Deur. 8.16

Gen. 48 15,16 Pfa. 18:

Pfa. 34. 4 Ifa. 28,17

Gen. 21. 12, 13,14 Matth, 14. 30, 31

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-- whom hee humbled and proved, to do them good in their latter end .- And for 706. This Job 42.12 was Davids experience; Before I was afflitted, I Went aftray, but now I have kept thy Word. -- It is good for mee that I have been afflitted, Oc.

Tam.s. II Pfal. IIc. 679 71

5 Observe also whether God doth not by afflictions prepare you for mercies, by debasement for advancement, without danger of being puffed up, or infnared thereby; as hee did Joseph by imprisonment, for Government over all the Land of Egypt, and David by manifold croffes, for the Crown of Tudah.

6 Lastly, Observe how God changeth your condition, and turns it over and over, to keep

you from taking root here below.

This was the experience of the afflicted; Thou bast lift mee up, and cast mee down

II Observe Gods dealings with others.

Observe Gods dealings. With the wicked.

Pfal. 101.

To

Deut. 7. 18,19

I With the wicked, in way of justice, or punishment for their sins, what evils befalthe workers of iniquity. God bid Ifrael remember what hee did to Pharach, and to all Egypt, i.t. the plagues hee inflicted on them for oppressing and detaining his people. Job and David were great observers of Gods dealings with the wicked, and with their feed, Job 5. 3. I bave feen the foolish taking root, but suddenly I cursed their habitation; that is, I foretold their sudden destruction, which I knew God would speedily bring upon them. -- Verfe 4.5. His Children are far from safety, and they are crushed in the gate, ther is there any to deliver them, whose harvest the hungry eatethup, &c. Job 21.17. How oft is the candle of the wicked put out! how oft cometh their destruction upon them! they are as Anbble before m nis

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the wind, verf. 18, 19. God layeth up his iniquity, i. e. the punishment of it, for his Children, Pfal. 37. 35. I have feen the wicked in great power, faith David, and spreading himself like a green bay-tree, Vers. 36, yet bee passed away, and lo, bee was not: I lought him, but hee could not bee found . -- And Verf. 34, when the wicked are cut off, then (halt fee it, i. e. observe and consider it. Observe what strange punishment befalls the workers of iniquity, 706 31.3. As idolaters, persecutors, scoffers, backsliders, hypocrites, as Judas, Ananias, and Saphira.

3 With the righteous. Observe Gods dealings

with his own people, in a twofold way,

1 Of correction; how that ply God doth chastife them (sometimes) for their offences; as hee did David several waies, yea, by his own Son (Absolom) that came out of his bowels; and Israel often, God made the blewness of their stripes to stick long in their sides. How did God vilit the transgression of Davids Children with arod, and their iniquities with stripes? Remember what the Lord did unto Miriam (a Prophetel's Pase 30, in Ifrael) God smote her with leprosy for speak- 31, 32 ing against her brother Moses. Go yee down to Deut 24.9 Shiloh (where God fet his Name at the first, feil. the visible pledges of his special presence, the Tabernacle and the Ark) and see what God did to it for the wickedness of his people Israel. Then go yee up to Fernsalem the City which God chose above all places, and observe what God did to the City, and to the Temple, and to his ancient people the Jews, for their transgreffions, both by the Caldeans, and by the Romans. How many of Ifraels carcaffes fell in the wil-S 4 derness,

2 With the righteous.

Ter.7.13.

I Cor.

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derness, for their lustings, murmurings, and temptings of God? Now all thefe things happened uniothem for ensamples (faith Paul) and they are written for our admonition, upon whom the ends of the world are come; therefore wee should obferve the fame, to the intent wee should not fin

Verle 6 as they did.

2 Mark Gods dealings with the righteous, and with their feed in way of mercy and bleffings;

David was a diligent observer hercof; I have Pfa.37.25 been young, and now am old, yet have I not feen the Verf. 26 righteous for faken, nor his feed begging bread .-

Hee is ever merciful and lendeth, and his feed is Verf. 37

bleffed. -- Mark the perfect man, and behold the upright; for the end of that man is peace. Solomon obferved that bleffings are upon the heads of the just.

3 With all men.

Pro. 10.6

2 Observe Gods dealings with all forts of men in way of mutation; how hee toffeth them to and fro, and turneth them up-fide down; how hee changeth the condition of men, in regard of Pfal. 107. plenty and poverty, Ver. 36. to 42. of honour and contempt, Ver, 40, 41, 42 .-- And how hee alters the state of the earth, in respect of barrennels and fruitfulnels, Ver. 33, 34, 35. The Pfalmift concludes thus, Ver. 43. who fo is wife, and will observe those things, even they shall understand the loving kindnesse of the Lord.

Treasure up experiences. Pla. 34. 8

II Treasure up the experiences of Gods dealings in your hearts. Get your hearts affected with them, to taste as well as see Gods goodness to you in them all; for experiences are flowers. gathered by the head, but smelled at by the heart; they are a heart-business, as well as a headbusiness; they will drop hony into your spirits; if they do not stick upon your hearts, they will

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not long stay in your minds. Record them in faithful memories, what God hath done both for your selves, and for others. So did David, Blesse the Lord, O my soul, forget not all (hee

meaneth not any of) his benefits.

God charged Israel to remember their bondage in Egypt, and Gods redemption of them, and all the figns and wonders God wrought for them there; and all the way of the wilderness, in which God led them forty years; that is, all the passages of Gods providence towards them, all along, all that time. In special, God bid them remember his defeating of Balaams, and Balaks defign against Ifrael Micah 6. 5. and his smiting of Miriam with Leprofy by the way for speaking against Moses. God charged I frael strictly not to forget the mercies of Canaan; how plentifully God had furnished that good Land ready to their hand, Remember Lots wife, faith Christ, Luk. 17. 32. that is, the examples of Gods judgements. Experientia (saith the Philosopher) est multiplex Memoria; Experience is a multiplied remembrance of Gods former deal-I commend this as Christian counsel (From Experience) to you; keep a book of remembrance, to write down your experiences in; especially, the most signal and remarkable pasfages of Providence towards you. Often peruse them; and read them over to keep them fresh in your minds, and warm in your hearts.

The Saints have been very careful to record, and register Gods dealings with them; and preserve the memory of Gods mercies, and mar-

vellous works, several waies.

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By repeating them oft to their own fouls, which

PG. 103.2

Deut 15. 15 Deut. 7. 18, 19 Deur. 8, 2

Deut. 24.

Dent.8. 7, 8,9,10,14, 15,17, 18. & 6, 10, 11,12

The Saints have preferved the memory of Gods mercies.

which the Pfalmist did when hee called to re-Pf 77.9,6, membrance his fong in the night, and remem-10, 11, 12 bred the works of the Lord, and meditated of all his works. See Pfal. 143.5.

2 By composing Pfalms, as David did, Pfal. 28. Title, and 70. Title, -- to bring to remembrance, or to record Davids troubles, and Gods

mercies and deliverances.

By giving names to persons, times, places, of purpole to reminde them of Gods mercies:25 Hannah called her fon Samuel, that is, asked of God, to put her in remembrance of Gods hearing her prayer; Abraham called the place where Ifaac was spared from being made a sacrifice,

Jehovah-Jireh, God will provide; to perpetuate the memory of that great mercy. The Jews called the daies of their deliverance from Hamani conspiracy, Puris, that is, lots, in memory of those lots cast by Haman, for the success of his

bloody defign against them, which the Lord difappointed.

4 By erecting pillars to bee memorials, or monuments of Gods goodness to them. As Eben-Ezer, the stone of help, which Samuel let up, when the Philistines were smitten before Ifrael laying, Hitherto the Lord hath belped us.

III Improve your experiences for Gods glory, your own good, and the benefit of others.

an

r For Gods glory.

To esteem God highly, and have low thoughts of your selves. This is the voice of experience improved .- Who is like unto thee, O Lord, among the Gods, &c? -- And extol God greatly, O magnifie the Lord with mee, let us exa't his Name together; for I fought the Lord, and bee heard mee.

Sam. I.

20

Gen, 22.14

1 Sam. 7.

10, 11

Eft.9. 26

Improve Experien-

ces. 1 For Gods plory.

Exod. 15. TT

2 Chr. 6. 14,15 Pfal-34. 3,

4, 6

22 To love God dearly, as David did God for hearing his prayers. Experience is a great kindler of affections; Experiments of the love and kindness of God should be precious endearments of God to your fouls, and excitements of your choicest affections to him, as your chief good. This is the voice of experience; Whom have I in Heaven but thee, Lord, &c?

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nd To 3 To thank and praise God heartily, for what

hee hath done for you for yours, and for his. Experience is a spur to thanksgiving. This is the voice of it, -- Blefs the Lord, O my foul, and all that Plal. 103. is within mee praise his holy Name: Why so? 1:22 Hee forgiveth all thine iniquities, and healeth all thy difeases. This was the Saints improvement of their experiences of Gods deliverances, scil. to fing praises unto God. So did Deborah and Barot, Judg, 5. 1, &c. Moles and the children of Ifrael, Exod. 15. 1, &Cc. Hannah, 1 Sam. 2. 1, Sc. David often, Pfal. 34. 1, 2. Tee fhall praife the Name of the Lord (faith God) that hath dealt wonderfully with you, Joel 2. 26, and to rejoyce

5 To obey God fincerely and chearfully. This is to render again according to the benefits done to you (which Hezekiah failed in) and to walk worthy of Gods goodness. Experience should stir up a foul to the study and exercise of holy and constant obedience; as it did David; What shall I render to the Lord for all his benefits? Thou hast delivered my soul from death, eyes from tears, and feet from falling. What retribution will David make ? I will walk (faith hee) before the

Lord in the land of the living.

in God, Pfal. 35. 9, 10.

Improve your experiences for your own 2For your good.

Pfal. 116.

2 Chron.

Pfal. 116.

Verfe 8, 9

good, in five things especially, to wit, confidence, and comfort, holiness, humility, and heavenly-mindedness,

i For con-

For confidence. Former experience should finew and strengthen your future confidence in God. It is good Scripture-Logick to draw conclusions of confidence from premises of experi-

1 Sam.17. 37 Pfa. 63. 7 2 Cor. I.

clusions of confidence from premises of experience. So did David, -- The Lord that delivered mee out of the paw of the Lion, and of the Bear, hee will deliver mee out of the hand of this Philisting.

10 2 Tim. 4.

And Paul, God delivered us from so great a death, and doth deliver, in whom wee trust that hee will yet deliver us. This is the voice of experience, I have tryed God, and ever found him faithful; therefore I will trust him for ever, even while I know him.

Experience of God is a spring, as of confidence, so of courage and boldness; it makes a soul bold as a Lion, to grapple with Lions, and with Giants, as it did David and Caleb.

Josh-14.12

For com-

2 For comfort in all afflictions, inward or outward Compare your present with your former condition. Have you not been in the same, or in the like, or in as great troubles formerly? yet God comforted you in them, and delivered you out of them, and is not hee the same for ever? Search the Records of Gods dealings, both with your selves, and with others.

Experiences are cordials in afflictions and pledges of the same (or at least equivalent) mer-

cies in like cases.

This is the voice of experience. God hath been with mee in fix troubles, yea, in feven, in many, yea, in all, and hee hath supported, and strengthened, an I comforted, and delivered mee in and

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out of them all; therefore hee will bee the same to mee, and do the like for mee still, in present and future afflictions, because God is for ever the fame in himself, and to his people. This is my confidence, and my comfort in my afflictions, because this is my experience of God, hee hath used mee to it, as appears by the Records of his dealings with mee, which I keep in my heart.

This hath been the Saints refuge and remedy in present troubles, to relieve and refresh their fouls with former experiences. So did the Pfalmist in his great Agony of spirit, wrestling with diffidence under sense of Gods displeasure; hee called to remembrance former experience of Gods merciful dealings with others his children, as well as with himself; -- This is mine infirmity (laith hee) to call Gods mercy and truth into question (to admit the suggestions of unbeleef unto a disputation) but I will remember the years of Verse II the right hand of the most high, i. e. what God had formerly done for his people, and for mee, I will remember the works of the Lord, Thy wonders of old, -- I will meditate also of all thy works. Hereby his foul got comfort, and his faith conquest.

When Davids spirit was overwhelmed within him, and his heart within him was desolate, how did hee comfort himself? I remember the daies of old, I meditate on all thy works, I muse on the work of thy hands; That is, hee called to remembrance Gods ancient mercies to him, and from thence drew comfort in, and confidence of his present goodness. So in Psal. 119.52. I remembred thy judgements of old, O Lordithat is, punishments upon the wicked, and mercies to the righteous) and have comforted my self. When

Pfa.77. 3: to 10.

Verfe To

Pfa. 143.

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When you are in diffress in foul, body, or eflate, a good old tryed experience of Gods mercy to you, or any other formerly in such alike case will marvellously support and chear your hearts.

3 For holiness, 3 For holiness, your experience of the bitterness, filthiness, baseness, bondage, deceitfulness of sin; and of the grief, shame and misery you have had by sin, should increase your detestation of all sin, and mortification of your fore-beloved lusts. Experience uttereth this voice in the soul, -Stand in awe, and sin not, and sin no more, least worse things come unto thee. What have I to do any more with Idols? Set up either in heart or life.

Hof. 14. 8

Experience of the evil that is in fin, is an Antidote against the poison of sin; and a bulwork a
gainst tentations unto sin. Your experience of
the beauty, liberty, necessity, jucundity and utility that is in grace, should make you prize it,
and seek it above gold and silver, keep it carefully, nourish and increase it daily, exercise it diligently, and strive to bee holy in all manner of
conversation; for this is the beauty and glory of
a Christian. Experience of the work and workings of grace should provoke you to diligence in
acquiring more grace, and in using all yee have,
or can get. This is a good improvement thereos.

4 For hu-

4 For humility. Improve your experiences of the vanity, darkness, deceitfulness, folly, froth, and fickleness of your own spirits, of your natural infirmities, and of the iniquities of your holy things; to make you (with Job, chap. 42.6.) abhor your selves, and bee vile in your own eyes (chap. 40.4. Behold I am vile, (aid he) and with Paul, to count your selves to bee Nothing, as her did

did himself, notwithstanding his abundance of revelations and superabundant labours; to make you very jealous, fuspicious and watchful over your felves, and take heed to your spirits.

Experientia cordis facit cautes. Solomon faith, Pro. 28.16

Hee that trusteth in his own heart is a fool,

5 For heavenly-mindedness. Improve your experience of vanity and vexation of spirit in all things under the Sun, to get your hearts divorced from things below, and espoused to things above, to live above the world, and more upon God, less on the creature.

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3 And laftly, improve your experiences for the benefit of others, to incourage, instruct, counfel, comfort, corroborate, and confirm them therewith. Come and hear all yee that fear God, faith the Pfalmift and I will declare what hee hath done for my foul. That is, my experiences of his grace, goodness and comfort. Communicate your experiences of God to others for their good. As how loving, kind, faithful, bountiful, patient God hath been; how sweet and amiable, Christ hath been to you, to provoke them tofear and serve God, and to prize and seek Christ with you, as the Spouse declared her experiences of Christ to the daughters of Jerusalem with good fuccess; for they were taken at their hearts therewith, Whither is thy beloved gone, Othou fairest among women, that wee may feek bim with thee? What sparks of desires are kindled in the hearts of some towards Christ, by hearing others lay forth their experience of Christ? Christian experiences are cords to draw poor fouls to Chrift, coals to warm them, voices to quicken and awaken them. your

2 Cor. 12.

Mal-2. 150

For hear venlymindednels.

3 For the benefit of others.

Can. 5.10. to the end. Cant. 6. I

your experiences of fin, how bitter, burdenfome,

Pro.8.34

and costly it hath been to you, to deter them from fin, of benefit by Ordinances, to stir up others to wait daily at Wildomes posts-Of your comfort in afflictions, that others may bee com-2 Cor.1.4 forted therewith. God comforteth me in all our tribulation, faith the Apostle, that wee may bee able to comfort them which are in any trouble, by the comfort wherewith wee our selves are comforted of God. Tell others your experiences of recoveries out of tentations, and defertions by faith out of transgressions into which you have fallen, by repentance, as Christ bid Peter do, When then art converted (that is, recovered from thy fall) ftrengthenthy brethren; corroborate and confirm them, that they fall not in like manner. So hee

did vigorously in both his Epistles. Your experiences may bee cords to draw others (that are lapsed) out of the ditches of tentation and corruption; and staffs to strengthen

them, and make them stand.

Declare your experiences of vilenel's of felf, and vanity of creatures, to make others beware of both. To this end God inricheth some of his servants with precious Experiences, that they may communicate the fame to others (who are poor.therein) that their abundance might supply others lack.

Wee finde in Scripture personal Experiences improved for general advantages, as folhua's experience of Gods constant and continued pre-

lence. with Heb.

Jobs Experience of Gods end of his afflictions. 1325. Job 42.12, This will make the righteous flock about you with Jam. to hear how graciously God hath dealt with you; 5.11.

Luk. 22. 32

Josh. 1, 50

and

de

and delivered you as they did to David .-- The Pla. 142,7 righteous shall compass mee about; for thou shalt deal bountifully with mee;

If you would trade in the experiences of cthers for your profit (as David did) then you Plazz, 4, should communicate your Experiences to others for their benefit.

To help you onward in this holy business of gathering, treasuring, improving and communicating Experiences: Let mee commend to you

S. Some directions in it.

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ou; nd 22 Grounds for it, or Motives to it. I Directions in it; Especially two.

Observe the Properties of Gods deal-2 ings.

(2) Dispose them into a good Method.

First, Observe not only the Particularities, but also the Adjuncts or properties of Gods dealings with you, and with others allo; as thele lix.

1 The greatness of them, both for number and measure. How many mercies hee gives you, even whole loads of them daily. David observed the fame. Bleffed bee the Lord (faith hee) who daily loadeth us with benefits. So, Many, O Lord my God, are thy wonderful works, -- and thy thoughts me-ward: they cannot bee reckoned up in order, they cannot bee nambred.

Mark also how many deliverances hee worketh for you. So did David, - I know not the num-

bers, scil. of Gods Salvations.

Consider how great things (faith Samuel to If - 1 52m. 12. rael) God bath done to you.

2 The freeness of his dealings with you, out 2 freeness of meer mercy, and rich goodness, without any defert in you; notwithstanding your unworthi-

Observe the properties of Goas dealings. 1 Great-

nefs.

Pfa.68, 10 Pla. 40. 5

nels

ness, and male deserts. Jacob observed it, and Gen. 32.10 was much taken with it; I am not worthy of the and 33.5. least of all the mercies, and of all the truth thou 2 Sam. 7. - haft thewed unto thy fervant. And David, Who am 18, 19 I, O Lord; and what is my bouse that thou bast 1 Sam. 18. brought mee hicherto? q. d. How unworthy am I 18 and all my family, that I should bee advanced to the throne of Ifrael, out of Gods free and unde-Eph. 3. 8 ferved mercy? And Paul did and was the like. Unto mee who am less than the least of all Saints, is this grace given, that I should preach among the Gentiles the unserachable riches of Christ, And Tim. I. This is a faithful faying, &c. that Jefus Christ 15 came into the world to fave sinners, of whom I am chief. How was Elizabeth affected with Maries visit as a free act of kindnes! Whence is this to Luk. 1, 43 mee, that the Mother of my Lord should come to mee? 3 Seafo-3 Observe the seasonableness of them. God mablenefs. takes the fittest time to do every thing in (for, To every thing there is a feafon, Ecclef. 3.1. and God makes every thing beautiful in his time, Vcr. 11.) The feafon of a mercy addes beauty and luftre to it. As that Rebekah should come to the well with her Pitcher (shee whom God appointed to bee a wife for Isaac) where and when Abrahams fervant was to water his Camels, and prayed to God Gen. 24. concerning her. That Ruth when the went forth 13, 14, 15 to glean, her hap was to light on a part of the field belonging unto Boaz, which proved a means of her marriage to Boaz: This was good hap to her. As it was good chance to the man that went from form falem to feriche, and was robbed, stripped, wounded, and left half dead, that not only a Priest and a Levite, but a good Samaritan Luk. 10. passed that way, and had compassion on him. 23. to 38 That

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That the Shunamite who had left her Country feven years for the Famine, at her return should come, and cry to the King for her house, and for her land, just in that juncture of time, when Gebazi, Elishab's servant, was telling the King how his Master had restored a dead body to life, and that was this Shunamites Son, My Lord, O King, 2 King. 3. faith hee, this is the woman, and this is her Son. 5, 6 Then the King commanded, Restore all that was bers. That Elijah in his flight to fave his life, coming from Cherith (the brook being dryed up) unto Zareptah, should come unto the gate of the City, just then when the widow-woman was there gathering of sticks, which God had commanded to fustain him there. That King Abasue- i Kin. 27. ra could not fleep on that night (before Mor- 9, 10 decai should have been hanged) of all the nights in the week or year; that of all night-exercises a book should bee brought him; and of all books the Records of the Chronicles should bee read before him; and of all the places or passages in it, that should bee turned to, which related Mordecai's good service in discovering the treason of two of the Kings Chamberlains. Which moved the King to fave Mordicai from the Gallows, and to promote him to honour.

4 Observe the unexpectedness of Gods deal- 4 tinexings lometimes, both in a way of mercy, and pededads

Justice.

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1 Of mercy. Doth not God give you some bleffings you asked not, or looked not for, beyond expectation, yea even to admiration? that gives occasion to fay, who would have thought 11? Who would have faid unto Abraham (faith Sarah) that Sarah should have given shildren Gen. 2148

Ef.6. 5 2

Suck !

Gen. 24. Coming to the Well, at her freeness and sorwardiness to draw water for him and his Camels, -- at
Gods present answer of his prayer, and at those
pregnant passages of providence. Tee shall eat in
plenty and bee satisfied (saith the Lord) and praise
the name of the Lord your God, that hath dealt
monderously with you. Gods people should observe and wonder at Gods dealings with them,
2. In a way of Justice. Observe how wonder-

ful God is in his judgements, even unto aftonishment. Jerusalem remembred not her last end,

therefore shee same down wonderfully. The Kings
Lam.4.12 of the earth, and all the inhabitants of the World
would not have believed, that the adversary should

58,59 threatned Israel to make their plagues wonderful, and the plagues of their feed, if they would not observe his Law, and fear his Name.

Suitable as, Observe the suitableness of Gods dealings;

1 Of mercies to your necessities; how God takes measure of your wants, and shapes you

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supplies according to them.

2 Of his judgements to mens fins. God usually punisheth in the same kind, wherein men offend. Observe, that Babylon must drink blood, because shee shed blood. Adonibezeek an Heathen observed, when his thumbs and great toes were city off. -- As I have done (Gil. in cutting off the

Judgot. 6, citt off. -- As I have done (feil. in cutting off the thumbs and great toes of seventy Kings) for bath God required mee. King Afa that put Hana-

2. Chron.

16. 10 mi the Seer in the stocks, was afflicted with a dif-

3 Observe the suitableness of his works to his word; how his providences sulfil his promifes, and (as David observed) God deals well with his servants according to his Word. Not one word failed of all his good promise to Israel, in bringing them out of Egypt, in leading them through the wilderness, in giving them the Land of Canaan, Exod. 12.25. This was observed and attested by Joshna, and by Solomon.

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All the experiences you have of Gods goodness to you, are but so many verifications and exemplifications of Gods promises in his Word.

All the experiences you have of Gods justice and judgements, they are only the exemplifications of Gods threatnings in his Word. God poured out his vial of wrath upon Jerusalem to fulfil his Word.

All acts of providence are real proofs of Gods Word, and a counterpane thereof. Gods works are his Word made visible; O Generation fee yee the Word of the Lord, that is, see it verified, exemplified, realized, in my works, or dealings with you; have I been a wilderness anto Israel, a land of darkness?

6 Lastly, Observe the manifold appearances or discoveries of God in the variety of his dispensations towards you and others; As,

1 His holiness and righteousness in all his doings; For, God is righteons in all his waies, and bely in all his works.

2 His bounty and goodness in giving and forgiving. 3 His justice and wrath, in threatning and punishing. His Fatherly anger, in frowning and chastening, Deag. 4, 24.

4 His patience and long-fufferance, in spating and forbearing. T 3 5 His Pfal. 119.

Josh 23. 14, 15 1 King, 8.

2 Chron. 36. 21 Jer. 40. 3. Lam. 2.

17. Ier. 2.31

6 The difcoveries of God therein.

Pfal. 145.

5 His wisdome, in contriving and ordering Pfal. 104. things to the beft, infinitely above the wir of vour friends, and the craft of your foes. Joseph observed it, his brethren though evil against Gen. 50.10

him, but God meant it unto good. 6 His truth and faithfulness, in fulfilling his Mic. 7. 20

Covenant, and performing his promifes. -Alfo in afflicting his people for their profu,

Pfal. 119. 75.

7 His love, pitty, kindness, in delivering, sup. plying, and comforting you.

Whofo is wife and will observe these things: that is, the discoveries of God in the passages of his providence, even they shall understand the loving kindness of the Lords for Gods works as well as

his Word are full of God. Digeft Experiences in a right method.

Pf2.21. 10

43

2 Direction. Dispose or digest your experiences in a right method, by referring them,

I To the parts of your lives. 2 Or to the places where you have lived.

3 Or to their proper heads. You may refer your experiences of God and his goodness to you, to the several parts of your lives, as what God did for you in your childhood, in education, &c. in your Youth, in disposal of you in callings or marriage, keeping you from lusts and tentations: in your virility and middle age, in all conditions and affairs; yea, even in old age, how God is your strength and comfort. Did not David thus methodize his experiences, when hee faid, Thon are my God from my Mothers belly.

2 Or to the feveral places yee have lived in Gods mercies to you, at home in your Fathers

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houses, and abroad; here and there, where ever yee came, your experiences of Gods providence may fitly be referred to the places wherein God dispensed them. Adoses pen'd Israels experiences of Gods manifold mercies to them in a Local method; as what God did for them in Egypt; and in their journey through the wilderness to Canaan, and in all their removes ex. gr. In the Red-fea, they passed through as on dry land; Pharaob and his Hoft that purfued them, were drowned therein. In Rephidim, God gave them water out of a rock, and vistory over Amaleck.

In the wilderness of Sin, God gave them flesh, (scit. Quails) at night, and Manuah at morn .--In Sinai, God gave them his Laws; - and fo for-

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Pics,

Pauls Experiences of Gods manifold and merciful dealings with him, are written down in a Local method also, as at Damascus, his converfion there; -- and deliverance afterwards, when hee was let down through a window in a basket; at Lystra, Derbe, Iconium, Act. 14. at Philippi, Chap. 16, at Theffalonica, Chap. 17. at Corinth, 2 Cor. 11. Chap. 18. at Ephesus, Chap. 19. at Fernfalem; 32, 33 at Rome.

View his Journals, and read his Experiences.

Christs Experiences of his Fathers wonderful dealings, are digested in the same method; of his Joh. 8. 29 presence with him, and working by him, and

with him every where.

Observe and record how God hath been with you, and led you (by a very gracious Manududion) as from one part of your lives to another, fo from one place of your habitation, yea, peregrination and agitation to another, and done Exod. 17.

Exed. 16. Exod. 20.

Act. 10.48 Ioh. 5. 17 done you good, yea something remarkable for you in every place where the hand of his providence hath brought you, yea, even among strangers.

So that you may fay, furely mercy and goodness hath followed mee from place to place all my daies; and yee may write upon them all.— Marvellous are the works. O Lord, that my soil

Pfal. 139.

knoweth right well.

This is the way to write the History of your

own lives.

3 Or fort your experiences of all that God hath done for you, in all the parts of your lives, and in all places where you have come, and refer them to Heads, that Homogeneals, or all of a kind, may be put together, as it were in a

box, that yee may know where to finde them.
I will give eight heads, under which you may
properly put, and orderly dispose particular

Experiences.

Heads to which you may refer your ex-

of himself, and of his love to you, his fulness and freeness to give, and to forgive.

2 Grace; Hither refer your Experiences of the work and workings, of the life and supernatural actings of it in your hearts; of the beauty, liberty, and sweetness of the same.

3 Sin; hither refer your Experiences of the guilt, filth, and power of fin; of the bitternels bondage, tyranny, mischief and punishment thereof; of the mortification of fin in you, and purgation from you.

4 Ordinances and duties: hither refer your experiences of the power, efficacy, sweetness and comforts of them; of Gods presence and affi-

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stance in them, of his bleffings on them, and of your benefit by them; of the joy and reward of fincere obedience.

5 Prayer; hither refer your Experiences of Gods answers to it in particular cases, as wants, doubts, dangers, by supplying, directing, and delivering you. I make this a distinct head from the former (though it fall under it) for the latitude of it, and especially of the experiences thereof.

6 Afflictions, inward, and outward, and Gods various dealings with your spirits in them, and doing you good by them.

7 Self; hither refer your experience of darkness, deceit, vileness, froth, folly and fickleness

that is in your spirits.

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8 Creatures, the vanity and uncertainty, the emptiness and unsatisfactoriness of them, your yexation of spirit, and disappointment of expectation by them. Hither you may refer all your experiences thereof.

So much of the Directions.

The second thing is, Grounds for, or Motives to the gathering and treasuring, digesting and improving of your Experiences of God.

These may si From God. bee drawn 22 From Experience.

I. From God. Hee that hath dealt well with

you, and done all,

I For you, is God, Alsufficient and Omnipotent in himself, able to do for you whatsoever you need, yea, exceeding abundantly above all yee can ask or thinks

2 Merciful, willing to do whatfoever yee de-

fire of him, for hee delighteth in mercy.

3 Faith-

Grounds. for getting keeping, and using of experiences.

I From God.

Eph-3. 20

Heb. 13.5

Ifa. 45. 2

3 Faithful, ingaged to do all hee hath promi-Mic.7. 18 Luk.f.1 29 led: hee must do it, or deny himself. 12 4 Unchangeable in himself, Hee is I am: With 2 Tim. 2. him is no variableness, nor shadow of turning. Je. 13 (we Christ, the same yesterday, and to day, and for Rom. 3. 3 ever, God is not a man that hee should lie, or the on Exad. 3. 14. of manthat bee should repent. God is immutable. Mal. 3. 6 I In his love, for that is constant, yea, ever-Jam. 1. 17 lafting, Fer. 31. 3. John 13. 1. Heb. 1 2. 8 a In his pitty; for his compassions fail not, Lam. Numb.23. 3. 23, and hee hath compassion according to the IQ. multitude of his mercies, verf. 32. 3 In his purposes and thoughts of good to you, for these stand firm and fast for ever, Pfal, 33.11. As an immoveable and everlasting four-2 Tim. 2. dation. 19 4 In his promifes; for they are all Yea and A. men in Christ, 2 Cor. 1. 20. To which God hath added an oath for confirmation thereof. Now Gods promise and oath are mommutable things, Heb.6, 18 wherein it is impossible for God to lye, that the heirs of promise might have strong consolation, -- The Word of the Lord indureth for ever. Hea-1 Pet.1,25 ven and earth shall passe away, before one tittle of it bee unaccomplished. The Covenant of grace God hathmade with you is an everlasting Covenant, Heb.i3.20 ratified by the blood of Christ. Hence all Covenant-mercies are fure mercies. 5 In his presence, for guidance, affistance, support, protection, though not alwaies alike for comfort and manifestation, or to your sense. For hee hath faid, -- I will never leave thee, nor for-

fake thee; -- No, not when then paffelt through fire, or mater, God will bee with thee there. Behold I am

with thee (said God to Jacob) and will keep thee in

all places whither thou goeft, and will bring thee Gen 18.15 again into this land, for I will not leave thee until I

have done that which I have floken to thee of.

6 In his providence, especially in the sacred loul-faving acts thereof, as Vocation, Justification, Sanctification, Salvation; for God will not revoke his call, nor give grace, and take it again; The gefts and calling of God are without repen- Rom. 11. tance, faith Paul. And whom hee did predeftinate, 20 them hee also called; them bee also justified, them bee alfo glorified, scil, all them, and only them.

This golden chain of falvation is irrefragable, and all the links of it inseparable and perpetual, because founded upon the unchangeable love,

purpose, and promise of God.

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Hence grew Pauls confidence of this very that hee mhich had begun a good work in Phil. 1.6 the Philippians, would perform it unto the day of Christ. From hence yee may collect and conclude, what God hath been, hee will bee to you: what God hath done, hee will do for you.

Herein lies the force and strength of your Experiences, as to the future part of your lives; that they are built and bottomed upon the immutability of God, which may put vivacity and vigour into them, and tenacity into your spirits to hold them fast, and to hold them forth; and to put God in remembrance of his former gracious dealings with you, with affurance hee will bee, and do the same for future. So have the Saints done.

The second forts of Grounds for, and Motives she efto the gathering, &c. of Experiences may bee drawn from Experience, the nature, fruits, or effects thereof. Which I shall lay forth in eight

particulars.

Pía 81. tig. & 25.5,6

2 From Experience, and fects thereof. Thefe bee cight.

Experiences are,

Demonstrations of a Deity, every new Experience being a new knowledge of God. As your experiences of Gods giving you Christ (for Christ is a gift which God only can give) -

Joh. 4. 10

A&. 14.17

If then knewest the gist of God, i.e. Christ, of his giving you grace, peace, comfort (for hee alone is the God of all grace, peace, and consolation) of his torgiving your lins (for none can for give sins, but

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Mic. 7.18 God only)-Who is a God like to thee, that pardoneth iniquity? Of Gods delivering you out of troubles: For the Lord is known, as by executing

Pfa. 9. 16 judgement on the wicked, so by commanding delive-Pfal. 48.3. rances for Jacob, Pfal. 44. 4. Hee is known in Pfa. 65. 2 Sions Palaces to bee God, by being a refuge, of his

hearing your prayers.

All these (and many more) are the proper and peculiar acts of a God, and your experiences thereof, are the proofs of a Deity, yea, even of his giving your rain from Heaven, and fruitful sea-sons, filling your hearts with food and gladness, ceven by these common providences, and your experience of them, hee bath not left himself without witness, to wit, in your consciences, that hee

is a God.

2 Ground. Experiences are an account of providences, an accomplishment of promises,

and real proofs of Scripture-truths.

An account of providences, therefore get, keep, and use them; for God will call you to give an account one day, not only of your waies, but of his works, what hee hath done for you, and how you have observed, remembred, and improved them. Your experiences of Gods mercies, as well as the increies themselves, are your Masters

1 Pet. 3.

Masters goods, which hee gives you with a charge, to negotiate with them till hee come. So that you are stewards of your Experiences, as well as of any other Talents; and when God calls you to give account of your stewardship, you must give account of your Experiences. Year it is his command; -- Bee ready alwaies to give an answer to every man that asketh you a reason of the bope that is in you; which you cannot bee, or do, unless you first take a view, and account what hope God hath wrought in your hearts; or what God hath done for your fouls, as the Pfalmift

did, Pfa. 66. 16.

is c s

2 An accomplishment of promises, and real proofs of Scripture-truths. For the providences of God towards his people, are the promises of God performed; the Word fulfilled, or turned into work; the truths of God made real, and vifible; the holy Scriptures verified and exemplified, as wee shewed before. As the life of faith is a collection of promises out of Gods Word, for a foul to live, and flay it felt on; fo the life of experience is a collection of providences (or of performances of Gods promises) out of Gods works, for a foul to feed on, and strengthen it felf by, which God gives his people for their repast and refreshment in this world, as hee gave Leviathan (that is, the sweet experience of his Pla 74.14 providence in drowning Pharnoh and his hoft, in the Red Sea, and granting Ifrael a dry and fafe passage through it) to bee meat for Israel to feed on in the wildernels, as some expound it, though others; of the wild beafts and birds feeding on the dead bodies of the Egyptians cast upon the shore. 3 Ground. Experiences are the tokens and

pledges

pledges of Gods love, the records of Gods acts, and tometimes evidences of your falvation.

and favour to you, even demonstrations thereof; your experiences of Gods goodness to you temporals are so; as deliverance from death

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Isa38. 17 (Then hast in love to my saul, saith Hezekiah, delivered it from the pit of corruption) from enemies (By this I know thou favourest mee, saith David, Pla41. It hecans mine curms dock not triumph aver mee)

because mine enemy doth not triumph over mee)
Much more in spirituals, your experiences thereof are pledges of Gods special love to your souls.
As his giving you Christ, grace, pardon, adoption, 1 John 3. 1. consolation, 2 Thes. 2. 16.

Experiences are combs out of which a foul may fuck the hony and sweetness of Gods love. and get not only a tafte or relish, but affurance of it; and bee established and confirmed in the love of God, or in faith in God for it, even when God hides his face, and shews no token of favour. Want of experience makes a foul call Gods love into question, upon every new tryal and trouble. God trains up his children by daily renewed experiences of his fatherly love, as grapes in the wilderness, or the first-fruits of the souls fruition of God, the fulness whereof is reserved for heaven, that by what yee feel or tafte of Gods love and presence here, yee may bee confirmed and strengthened in what yee look for, to wit, the full fruition of both hereafter.

2 Experiences are the Records of Gods worthy acts, and wonderful works, which hee hath done our of infinite wildome and goodness for you, for yours, and for his; are not they well-worthy to bee recorded by you, and had in everlafting remembrance?

The Ifraelites kept books of Chronicles and Annales, for the acts of their Kings, and for the remarkable things in those times, which were faithfully recorded therein.

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rhe 3 Experiences are sometimes evidences of your salvation, especially experience of the work of grace in your hearts. For assurance of salvation is a syllogisme. or a conclusion drawn from the word of God, as the proposition, and from experience, as the assumption. Ex. gr. Hee that believeth in Christ shall bee saved. Hee that is a new creature is in Christ; hee that gives his heart to God, is Gods Son; —All this is Scripture: But I believe in Christ, I am a new creature, I give my heart to God; this is experience; —Erg., I shall bee saved; this is assurance.

Pro.23.26

A Christian cannot in an ordinary way make a syllogism of affurance, without the medium of experience. How carefully do men look after, and lay up the evidences of their temporal estates, as houses, lands? should not Christians be as careful (yea more) to get and keep the evidences of their spiritual estate, of their interest in Christ, and his benefits, and title to the inhemiance of glory in Heaven?

4 Ground. Experiences are the fruits of your faith, hope, prayer, and patience, or of many mercies (at least) which yee obtain of God, in,

and by the exercise of these graces.

1 Of faith, which a foul reaps and pulls by beleeving, as the woman of Canaan did healing for her daughter, Mat 15.28. and the Centurion for his servant. Their experiences of both were fruits of their faith in Christ.

2 Of hope, gotten and gained by expectati-

on, and waiting upon God. Davids experiences of protection, Pfa. 33. 20, of falvation, Pfa. 62. 5. Ila. 25. 9. Were the fruits of his hope in God.

3 Of prayer, how many mercies do praying Christians injoy, which are sweet experiences of the return of prayers, and fruits thereof?

Rom. 5.4.

4 Of Patience; for , Patience worketh Experience; faith Paul. Many experiences (especially of comfort in, benefit by afflictions, of reward for sufferings) are fruits of patience. See Rom. 2. 7. Rev. 3. 10: As 706s Experience of a bleffed end was the fruits of his patience, Jam. 5. 11.

Experiences are also great nourishers, and strengtheners of all these. As faith begets Experience, to experience threngthens confidence greatly and nourisheth it up unto full affurance,

Pfal 116. 1, 2 Pia.22.21

Experience workerb bope, Rom. 5.4. corroborates it: It is a great encouragement to prayer, and a strong argument in prayer to move God to hear. David used it familiarly. It shoresup Patience: Experience of Gods goodness in former afflictions will much strengthen you to the patient bearing of future. Seeing your Epenences of Gods dealings with you are both the fruits of your faith, hope, prayer, and patience; and food for them; (These graces are the seed (as it were) of which your experiences are begotten; and Experiences are as the milk (asit were) wherewith thefe graces are nourished) ought yee not then to gather, treasure, and improve Experiences?

g Ground. Experiences are an Art of direction in all your practices, and a stock of wisdome; As Experience begets Art, so doth it practical divinity. Philosophers make four principles or I Senfe

Alfled. Encylop.

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parents of Arts and Sciences.

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I Sense, especially seeing, and hearing, whereby man exquisitely perceives the difference of things.

2 Observation, which is a collection by reafon of many fenfions; or of things perceived by

the fenfes.

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3 Then followeth Experience, which is a collection of many observations, and application

of them to use.

4 Induction, which is a collection of many experiences, and is as the Philosopher saith, proxima procreatrix Disciplinarum: -- The very next Parent of Disciplines or Arts, which confilt of universal precepts, or rules collected by induction. All these (especially observation and experience) are required, and concur to the Art of practical Divinity, or to make a practical Christian. Experience is an Art of knowing well, which is learnt by observation. Religion is an Art of living or doing well, which is learnt (at least perfected) by Experience. If Gods dealing with us run not into our eyes, to oblerve them, they cannot come into our minds to think of them, much less enter into our hearts to consider them, or make use of them. It is a great judgement of God to have an unfeeing eye, an unconfidering mind, and an unaffected heart Deut. 29.4 with Gods works. Experience in the matters of God, helps to bring the trade of Christianity to maturity and perfection. Yea, Experiences are aftock to fet up the trade of Religion with, They make men wife and wary,

2 To know their way. Not to stumble again.

1 To know their way, and to know (not 11 1tionally

tionally only, but really and experimentally) what is good for them, to purfue it; and what is evil, to eschew it; what helpeth, and what hurreth, or hindreth them. Observing the body well (and what are juvantia and ladentia to it) will make a man a Physician to himself. Observing the foul well, the affairs of it, and Gods dealings with it, will make a man a Divine to himfelfe Observing a mans course well, and how God hath led him, will make a man (under God) a guide to himselt. Experience is the best guide to direct your own way by they that want it, are like a man who travelleth by a Map, and meets with many turnings, and by-wayes, which put him to a stand. Experience of God in his waies, is a fafe guide to go to God, and to walkin his waies.

again (as fools do) at the same stone, where they catch'd a fall before. The burnt child dreads the fire. Ist im piseis sapit. This made Davidafraid of being intangled and inticed again to uncleanness, Nosh to drunkenness, Ephraim to Idorlatry. This made Peter asraid of coming any more into the snare of denying his Master, in

which hee was taken before.

Experience is the eye in the head of the wife, whereby a foul looks inward and outward, backward and forward; and round about, that it

may walk circumfpectly, and exactly.

Experience is that to the Saints for directing their way, which the Pillar of cloud and firewas to Ifrael. It is (as one faith) an universal help through all the passages of your lives, as the soul gooth through every limb of the body.

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Eph. 5.15.

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6 Ground. Experiences are a well-fpring of life and healing, making you injoy the former part of your lives, and to rectifie the latter. The collecting of Experiences of Gods dealings with you, and of your carriage towards him all your daies, hitherto, may make the former part of your life, a medicine to heal the latter part; an overfeer or reformer to amend, and new-mould the latter part thereof, to correct what was amis, supply what was wanting, to streighten and strengthen what was crooked or weak in the former part. Experience is a Miltress which teacheth you out of the book of the time past of your lives, to spend the remainder of your time better. No man is so perfect in wildome and knowledge, but may learn something for time present, and to come, by times past. The day following is a Scholar to that which went before, faith Seneca. The latter part of your lives may go to School to the former part (experience being the teacher) to learn of it to bee ordered better. Experience faith, -- The time past of your i Pet. 4 ?. life may suffice you to have wrought the will of the Gentiles, &c. To have fatisfied the lusts of the fleth, and conformed your felves to the world .--That yee have lived long, and done God little tervice in your generation; injoyed much means, and many opportunities, but gotten little grace. Thus Experience may teach and provoke you to bee better husbands with your time; means, opportunities, for future. But I shall speak more of the teachings of experience in the eighth head. Your Experiences of Gods taithhilnels, fastnels, and unchangeablenels to you in keeping covenant with you, and standing by

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you, notwithstanding your unbeleef, unfaithfulness to God, departures from God in the former part of your lives, should reaffie the latter part of them, in point of considence, adherence,

and fixedness of heart upon God.

Experience of Gods goodness and kindness to you in doing you good, and keeping you from evil, notwithstanding all your unkindness, unthankfulness, differvice; and disobedience to him in the former part of your lives, shouldre-Etifie the latter part, in point of thankfulness, obedience, worthy-walking unto all well-plea-Experience of Gods patience and longfuffering in sparing you, and in waiting to bee gracious to you, notwithstanding your daily provocations of him, and delaies of repentance, and return to him in the former part of your lives, should rectifie the latter part of them, in point of diligence and vigilance in feeking the Lord, and waiting for him, in making your peace with him, and turning from your evil waies, in opening to Christ at first knock, and coming to him at first call (whom you have made to stand at your door till his head was filled with dew, and his locks with the drops of the night.) This is the voice of God, and of experience; O yee bonfe of Ifrael, let it fuffice you of all

Cant. 5. 3

Ezek 44.6 er

night.) This is the voice of God, and of experience; O yee bonfe of Israel, let it suffice you of all your abominations, q. d. yee have done evil enough, do so no more. Therefore yee should get, keep and use your experiences, that yee may injoy the former part of your lives, to help and amend the latter part of them.

7 Ground. Experiences are an establishment of you in the truths and waies of God. This may bee cleared to you by three particulars.

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1 Becaule Experiences of them are taftes of the sweetness that is in them; and real proofs to your fouls of the goodness of them, and hereby they confirm and root you in them. What yee finde good by proof and tryal, yee hold it fast, and keep it fafe. Hee that hath experience of spiritual refreshings, nourishings, strengthenings, in, and by publick Ordinances, and private duties, and by the daily exercise of faith, repentance and obedience, will not eafily bee drawn to fleight or neglect the fame.

Isuspect that many in these daies, who fall from the truths and waies of God, which they have formerly seemed to hold forth, and walk in, are such as never had experience of any real landifying faving work of God upon their hearts by them, but only some sudden flashes of light in their minds, and some fleeting motions in their hearts, which do not stick or stay

with them, but foon vanish.

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2 Experiences are finews of resolution, they metal and imbolden a foul greatly, to flick to, and stand for God, and his cause, I fraels experience of what God did for them in Egypt, should have fortified them against all fear of the many Deut. 7. and mighty Nations in Canaan, which God both 17, 18 commanded and promised them to cast out. Old: experiences raile the heart above discourage ments. Every new experiment should fit you for a new encounter. Even as in victories, the former overthrow of an enemy, it incourageth to obtain a fucceeding conquest. A foul will hold tast to death, and seal with its blood those truths and waies of God it hath found Gods presence and comfort in, and gotten spiritual good by. 3 Ex-

3 Experiences are ingagements to perfeverance in the truth and service of God, even to the end. As Polycarpus, when the Proconful back him deny Christ, and swear by the Emperons, hee replied, Ottoginta sex annos illi jam inservini, I have served Christ these eighty six years, and hee hath not once hurt mee, and shall I now de-

ny him ?

The eighth and last Ground for gathering, treasuring, and improving of experiences is this. Experiments are documents; Observations of Gods dealings are instructions. Experience teacheth both your selves and others. Experiences are the result of rules put in practice, the emanations of Gods goodness, the exemplifications of his Word, the cream and flower of his works. The Experiences of Gods Grace are his Commandements obeyed; of faith, are his promises sulfilled.

Hence your experiences not only teach you God and his Word, Works, Grace, but make you able to teach others. The experience of the godly teacheth their reins (faith one) in the night feafon; when others fit in darknefs, they fee light. If wee bee well read in the ftory of our own lives (faid Reverend Doctor Sobs) we may have a Divinity of our own, drawn out of the observations of Gods particular dealings with us, the teachings of experience are double teachings, to wit, both by rule, and by example, which includes the proof and tryal thereof.

Hence practical and experimental Divines are the best teachers under God, they preach with the greatest evidence and power of the Spirit. Notional Preachers are but single Preachers.

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ers, they that preachonly by parts and study, though both bee needful. 1 Parts, because when Christ appointed Ministers in his Church, some Eph. 4.8, Apostles, some Prophets, some Evangelists, some 11, 12 Pastors and Teachers, bee gave gifts unto men. 2 Studies, Study to shew thy felf (faith Paul to Timothy) approved unto God, a workman that needeth not to bee ashamed, rightly dividing the word of Truth. Thus Orthotomy requires study. (See 1 Tim. 4. 13, 14, 15, 16.) But experimental Preachers are double Preachers, that is, both by their doctrin, and in their lives, both by gifts and study, and also from experience; or such are Preachers from a double Principle.

The first is, the Word written in their

Bibles, which layeth down the rule.

2 The second is, the Word written in their hearts, which is a counterpane of it, and expressed in their lives, which holds forth the example thereof.

Such a Preacher was King Solomon in his Ecclesiastes, which was a Sermon of Repentance from experience; or an account of his experience of all things under the Sun, after hee had given his heart to try them all.

The general Dostrin hee handles in it is this,

Vainty of vanities, all is vanity.

This hee proves at large by induction of particulars, which hee had collected and tryed by his

own observation.

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The general use hee makes of the Point is in Ecclef. 12. 13. Let us bear the conclusion of the whole Matter, Fear God, and keep his Commandements, for this is Totum hominis, the whole duty of man.

2 Tim. 2.

Eccl. 1. 2

2 Tip. 3

This was the refult of all Solomans Experiments, and this is the fumme of all Divinity.

Such a Preacher was Paul, who usually proposed to other his own experience and practice,

posed to others his own experience and practice, as an exemplification of those rules of faith, holiness and obedience, which hee pressed upon them. Peter and John were Preachers from experience; that made them so bold and confident

Ac. 4.20 Speak at all, nor teach in the Name of Jesus, W.

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I Joh. 1.3

cannot, say they, but speak the things which we have seen and heard, q.d. which week now by experience.

Hence experienced Christians are the best

when the Council commanded them not to

Ad. 21.15 companions, fittest to advise, and to walk with old Disciples, such as Mnason of Cyprus, that

have known the waies of God, and walked long in them. Such as can give you Rules to walk by, and resolve your doubts, and comfort your spirits, not only out of their books, but out of their bosomes, hearts, and lives. As experienced Physicians, Artists, Souldiers, Sea-men, Statists, and the skilfullest, best, and ablest to advise, and teach others. Hence aged persons are fittest to give counsel, and instruct, because having lived many years, they have gained much experience. Upon that account their opinion and advice carrieth weight and authority. Isaid, Daies should

Jeb 31.7

Tit. 2.3,4

fpeak, and multitude of years should teach wisdoms,

3,4 faith Elihu. -- Titus must teach the aged women,
that they bee Teachers of good things, -- that they
may teach the young women to bee sober, &c. Sec.

ing then experiments are documents, they make practical Divines the best Preachers, practical Christians the best Companions, aged persons

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the best Counsellers (Rehotern did ill in forsaking the counsel of the old men.) Experience of Kin, 12. Cod and his dealings with you, will make you to become Prophets to your selves, and able to bee teachers of others; Therefore yee should collect, retain, and imploy experiences.

Now follows the Additional Directions for the Government of the Thoughts, and of the

Affections,

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Government of the

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PROV. 4. 23.

dirional Directions

The Ad- Keep thy Heart diligently with, or above; all keeping.

> By Governing the Thoughts and Affections well.

Preparathe Government ofthe Thoughts.

[Irst, for the Government of the Thoughts, Clearn three things.

S. Preparatives to it.

23 Reasons of it.

A ftock of Knowledge. 1 prescribe you three 2 Stirring Affections. Preparatives to it. 3 Subduing of Corrup-

The First is, A Stock of Knowledge Get your minds well furnished and principled with the Knowledge of God, and Christ, and of your selves; with the Word of God hid in your hearts: for this is a good Treasure, which a good man hath in his heart, out of which hee brings

Mat. 13.35

forth good things, to wit, good Thoughts, good Words, good Works. Good Knowledge breeds good Thoughts, as good meat and good drink breed good blood, If the Soul bee ignorant, the Thoughts cannot bee good, for it wants materials to make good Thoughts on, good Subjects to think on.

The second Preparative, is, Stirring Affections. Get your hearts raised in Affections to God, and good; for Affections stir up cogitations; and fuch as the Affections are fuch are the Thoughts. Men think, as they affect, either well or ill, more or less; what way the Heart leans, the Thoughts run, whether it bee to good, or evil: For Thoughts flow and grow out of the heart, fruits from the Tree, as streams out of the Fountain; out of the heart, faith Christ, proceed evil thoughts; So do good Thoughts. As a good Spring makes a good ftream, fo good Affections produce & promote good thoughts: a good heart makes a good head. What a man loves dearly, hee thinks of continually; as David did of Gods Law-Ob how love I thy Law! it is my meditation all the day. What men fear greatly, they think of seriously, as the righteous in Malachies time did, who feared the Lord, they thought on his name. The hearts of the Jews did meditate terrour, when Sennacheribs forces were Masters of the field.

Mat. 15.19

Platig.97

Mal. 3.16 Mal. 3.18

The third Preparative, is, The subduing of corruption. -Get your predominant lusts mortified; for mens thoughts are suitable to their lusts, and subservient to them, as their Caterers,

to make provision for the fatisfaction of them, which Paul prohibits, -- Take no thought for the Rom. 13. flesh, to fulfilthe lust thereof. Observe it, what . fin a man is most subject unto, the stream of his thoughts run that way, if to pride, then his thoughts run most upon his own Excellency, or upon preferment, praise, worldly pomp, glory, and gallantry; if to Covetousness, then be thinks most of filver and gold, of great possessions and purchases; if to uncleanness, then unchaste thoughts lodge in his bosome; if to malice and envy, then the Thoughts are conversant about revenge, or the fall, or ruine, or difgrace of others; if to Melancholy, then the thoughts are fad and long, ferving to feed that humour by imagination of Evils, and Preconception of fears, and by the aggravations of both, whereby melancholy folks disquiet themselves in vain. You fee how your lusts biass and draw your thoughts to please, serve, and satisfie them. Till your beloved fins bee in some measure subdued, your Thoughts cannot bee well ordered. When the mind is furnished with Knowledge, and your hearts warmed with Affections, and the fins which are most suitable to your natures in some good measure subdued, then the way is prepared for the Government of the Thoughts. So

The second thing to bee learnt, is, the Rules for the good Government of the Thoughts. I

will lay down nine Rules.

much of the Preparatives.

1 Diffinguish Thoughts, and order them accordingly.

2 Sort Thoughts, and put them into a good

method.

Rules for

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3 Watch Thoughts, to let in good, and thut out bady

4 Over-awe Thoughts with God, with his eyes on them, and with your fear of him.

5 Fix Thoughts upon their proper objects, to

make them ferious and folid.

6 Suit Thoughts to your conditions, occasions, and to providential dispensations.

7 Imprint thoughts in the heart.

8 Practice thoughts.

First Rule.

I Rule.

Distinguish Thoughts, and order them accordingly. This Rule hath a latitude in it, which I shall lay forth in five branches.

I Abhor and refift evil thoughts

2 Hate and banish vain thoughts.

3 Limit and spiritualize worldly thoughts.

4 Compose and comfort sad and troubled thoughts.

5 Entertain and cherish good thoughts.

The first Branch is, abhor and resist Evil thoughts. Here inform your selves,

S. What thoughts are evil.

22 How you should order them.

I What thoughts are evil; Take this Rule. All thoughts of evil (whether against God, or man) are Evil thoughts. In every Commandement, where the outward act of any sin is forbidden; there the very thoughts of it (tending to the Commission of it, or implying an allowance of it, and compliance with it) are forbidden also, for the Law of God being spiritual, binds the mind and heart to obedience, as well as the tongue and hand; and the Word of God is a dis-

Heb. 4. 12 discerner of the thoughts and intents of the heart; All thoughts of Blasphemy against God; as also hard, repining, murmuring thoughts of God, are evil. All thoughts of Pride, Malice, Stubbornness, Envy, Adultery, Thest, Murder, False-witness, Concupiscence, and the like, against man, are evil thoughts, so is contemplative wickedness, or the acting of any sin in the thoughts or imaginations upon the Stage of the 12. 59. 7 mind. These are Thoughts of Iniquity.

2 But how (hall evil thoughts bee ordered?

Asfw. I They must bee abominated or abhorr'd with Detellation. For evil thoughts are (as one calls them) the eldest Sons, or first born of the Devil, or the Renbens of Original sin, the beginning of its strength.

2 They must bee strenuously resisted, and utterly rejected.—The unrighteous man must forsake his thoughts, if hee would obtain mercy with the Lord. Job covenanted with his eyes to

Job 31.1 exclude all wanton and lascivious thoughts out

Ifa. 55. 7

Pro.30.32

3 Let mee adde, Evil thoughts should bee sadly bewailed and mourned for; This I apprehend to bee Agurs sense, when hee saith >- if thou hast thought evil, lay thine hand upon thy mouth; that is, bee forry for it; for that is a penitential ge-

Jer. 31.19 sture, as well as smiting on the thigh.

The second Branch, hate and banish vain thoughts. Here inquire two things.

I What thoughts are vain?

Answ. I shall give a short Character of them.

1 Wandering, Unseasonable, Impertinent thoughts in duties, as in prayer, and in hearing

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the Word, or the like. Whether they bee thoughts of the world, or of spiritual matters; though they bee lawful and good in themselves. and may bee useful at another time, yet in the time of duties, they are vain thoughts and distractions; and it is Satans policy by them to take us off from performing and improving the holy business wee have in hand; and to make them unprofitable to us, and us to take the Name of God in vain in them. Every holy duty requires the whole mind, and whole heart.

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2 Feigned thoughts; Mens conceits and imaginations, or suppositions of great prosperity, pleasures, honours, &c. to bee theirs, in the thoughts whereof they take delight and content, as if they were real and prefent, whereas the things they thus fancy to themselves, are the meer fictions and Chimara's of their own brains, and have not any Entity but in their thoughts, and are never like to bee. These bee vain, yea foolish thoughts, Castles built in the air, a fools Pro. 34.9 paradife men erect to themselves, an image, or vain shew or shadow of imaginary. delight (in which men walk) without any substance or reality. These are Bedlam-thoughts, or such like as mad-men there use to please themselves with, conceiting the holes they lie in to be Palaces, the Irons they are bound with to bee chains of go'd, and the feathers stuck in their cap to be a Crown. Out of the heart (faith Christ) proceeds apecouvy, Mar. 7.21 Madness, Amentia, which discovers it self in fach 23 mad thoughts as these. Hereby men deluge themselves, feed their fancies, and like wild Asses Iet. 14: 6 frust up the wind, and dream of great things for themselves waking, as the hungry man dreams 112. 29. 8 of a feast sleeping. 2 Selfish

Gal. 6. 3 1 Cor: 10.

3 Selfish Thoughts, or Thoughts of self-worthiness, self-sufficiency, or self-righteousness, as when men think themselves to bee some thing, or to bee wile, 1 Cor. 3.18, or to stand, they being nothing, and sools, and like to fall. Thoughts tending to the magnifying, or setting up, or seeking of self. All selfish thoughts are vain thoughts.

4 Thoughts of the vanities of the world, with delight in them, as fashions, sports, complements, entertainments, news, jeasts, the very froth and skum of wit and discourse; worldly pomp, &c. which are things not worth thinking of: Thoughts of vanity can amount to no

more than vain thoughts.

5 Unconcerning Thoughts, or Thoughts of other mens matters, or what not at all concerns

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us are vain thoughts.

6 Uscless thoughts, which are nothing to purpose, of which no use can bee made, nor account given, whence they come, or whither they go, that do not tend to make either head, or heart, or life, better. That neither grow from any good root, nor bear any good fruit.

All useless thoughts are vain thoughts.

You see what Thoughts are convicted of vanity.

2 Learn how to order them, viz. thus.

Hate them, as David did, I hate vais

. a Banish them, exclude all wandering thoughts, and feigned thoughts, all selfish unconcerning useless thoughts, out of your minds, let them not lodge, no nor look, or peep within your bosoness. That was Jernfalens Sin. O Jernfalens

Pfal. 119.

rusalem, wash thy heart from wickedness, how long shall thy vain't bought's lodge within thee?

Say to them all, get yee hence.

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The Third Branch is, Limit and spiritualize worldly thoughts (fuch as are distinct from evil thoughts, and vain thoughts) that is, Thoughts about your lawfull bufineffes and occasions in the world, which require serious and advised Thoughts for the well-ordering and managing thereof, and a Christian may Plat 112. exercise much Wisdome, Prudence, and Providence therein. This is to guide your atfairs with Judgement and Discretion, which is the property and practife of a good man. Hither refer recreational thoughts, fuch as have no evil in them, and may bee of use fometimes, to eafe and edge our minds when they are tired and dull thoughts. Thoughts about the things of the world bee lawful and needful, yet you must order them aright, and to this End

Sr Limit them.

2 Spiritualize them.

Limit them. Let the Matters of the world have no more of your Thoughts than need requires; left they fteal away your mind from better things, or make you mind earthly things fo much, as you have little mind to think of things that are above; or tew Thoughts to beftow upon God, and his Service, upon Heaven, and the Salvation of your Souls. Set bounds to your Thoughts about all temporal affairs, and make a proportionable Allotment of Thoughts, and time for God and Heaven, and Soul-matters; for

If yee give the World but an Inch of your Thoughts (if yee look not well to them) it will take an Ell. If the World may put the businesses of it into your mindes (as Commons) without stint, they will eat up all your Thoughts.

2 Tominde earthly things is made by Paul

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Phil. 3. 18, 19 the Character of thole that are enemies to the Cross of Christ, whose God is their belly, whose glory is in their shame, whose end is their destruction; who are they? they are fuch as minde earthly things, as give their minds and thoughts (which are the flowers of man) unto the World, and the things of it. This is to bee carnally minded, and Paul al-

Rom. 8.6

Here take two Cautions.

firms, that tends to death.

Do not cumber your minds with too much business, more than you can well order; for multirude of businesses disquiet the mind, both waking and fleeping, hence come dreams in the night, Ecclef. 3. 3. and diftractions in the day, which weaken and weary the Mind; forthat the Mind is not it felf, and made unfit for any thing, especially for the things of God; when Martha was cumbred about many things, thee neglected the one

Luk. 10.41,42 thing needful.

2 Let not your Thoughts grow into cares, that is, Auxious distrustful Thoughts, or a fad, perplexing, afflicting thoughtfulnelle, which our Saviour prohibits and distwades from, by many forcible arguments, in Math, 6.25. to the end. Take no Thought what yes shall eat, or drink, or put on, no not for neceffarics

necessaries, much less for conveniences; for cares do divide, and greatly distract the mind; for hence they have their Names, μέριμναι από το μερίζου.

3 Spiritualize worldly Thoughts and

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Worldly things; Abstract Spititual thoughts from temporal affairs, for this is to bee spiritually minded. Christ had an excellent faculty in drawing holy and heaven-Rom, 8. 6 ly Thoughes, and discourses, from earthly matters (as appears by his Parables, and by the whole course of his conversation (as from Birds, and Lillies, in Mar. 6. 26, 28. From the Sower, Seed, and Ground; from Tares, Mustardseed, Leaven, hid Treasure, Pearls, Net calt into Seas in Matth, 13, from Virgins, lamps, and Oyle; from a Master, Servants, and Talents, in Matth; 25. from a Shepheards Sheep, and Fold, in John to, from the Vine and the Husbandman, John 15. 1. Pray to Christ to teach you this Art, for it is Excellentand useful. Thoughts are like Bees, that five abroad and gather the Hony of holy obfervations, out of the Flowers of Gods Creatures and providences the Chymists that exmach the quintessence of Divine Meditations out of them.

2 Spiritualize your Thoughts of the world,

and of your businesses in it; as

The Thoughts of your Journeys hither and thither on Earth, to make you think of your Journey to Heaven, to celestial Canaan, through the Wilderness of this World; that you are strangers and pilgrims here, and go

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Joh 6. 27

ing to your long home, to prepare for it, yea,

make progress towards it every day.

a Spiritualize the Thoughts of your labour under the Sun, for corruptible and perishing things, as Silver and Gold, Food and Rayment; these should put you in mind of the pains you are to take for the meat that indureth for everlasting life. Labour not for the Meat that indureth (saith Christ) but for the Meat that indures. If you think the getting of a little Silver or Gold, bee worth so much care and pains, should it not bring to your Mind that to get Christ, Grace, and Glory, is well-worthy of a thousand times more pains and care than you do take for the World, and that you cannot do enough to obtain them?

3 Spiritualize the Thoughts of your Negotiations, buying and felling, Markets and Fairs, to make you think of the best bargains, which will make you rich for ever; that is, with the wise Merchant, to sell all to buy the Pearl of great price, Jesus Christ, and to

Mat 13.45,46 Rev. 3. 18 Rev. 19. 8 Prov. 23. 23

buy of Christ, Gold tryed in the fire, that is, Grace, and white rayment, that is, the righte-ousness of the Saints; to buy the Truth, and not to sell it.

While you are thinking of your worldly Labours and Bargains, intermingle these Thoughts, Wherefore do I lay out mony for that which is not bread, and my labour for that which satisfieth not? Why do I spend so much time, pains and cost, upon such things as can do my soul no good, and neither save it, nor sandificit, nor satisficit, or give it any true or solid contentment?

Ifa. 55. 2

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While you are thinking what Gain you have got by fuch a commodity you have fold, or bargain of Lands, or Wares you have bought, or at such a Fair or Market, think withal, how little spiritual profit you have gotten for your fouls, at the many Soul-Fairs or Markets you have had, as the Sabbaths, and Ordinances of Christ, Sermons, Sacraments, Communion of Saints, and afflictions.

Intermingle Thought with the this Thoughts of all your worldly gettings, viz. What will it profit a man to gain the whole world, Mark 8.36, 37

and lofe bis own Soul >

While you are thinking of the multitude of businesses you have to do (viz. in the World) interpose this Thought, that, but one Luk, 10, 42 thing is needful, the good of the Soul, that is the main matter to bee regarded; the good part to bee chosen, which shall not bee taken

away from you.

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4 Spiritualize the thoughts of your pleafures. When you think what delights your bodies have from the Creatures, how plealant beauty is to the Eye, musick to the Ear, how sweet Flowers are to the smell, meats and drinks are to the taste; what delight you take in Recreations, and in the society of friends; then think feriously how comfortable is the I Joh. 1.3 Son, how great is the joy in the holy Ghost Pal 46. 12 here, and that fulness of joy, and those Rivers of pleasure, which are at Gods right hand in Heaven; how sweet the joyful sound and glad tydings of lalvation is on Earth, and the mulick and melody of Heaven is. Thus you shou!d

should order, not only serious Thoughts about your businesses, but recreational Thoughts that tend to the refreshing of the mind, and making it more quick, acute, and fit for imployment.

The Fourth Branch, is, Compose and Comfort troubled and sad thoughts, Here

inquire,

5t What thoughts are fo. 22 How to order them, 1 What thoughts are troubled?

To wit, Unquiet thoughts, rolling to and fro, up and down, like waves toffed with winds, dashing one upon another; and restless, like a stone moving in the air, or a bird wandring from her nest. Such thoughts as are disquieted and agitated with doubts, what to do; or with sense of, and sorrows for. Evil present, or with sears of suture. When believes as faw the hand writing on the wall of his Palace, his countenance was changed, and his thoughts troubled him.

Quest. How may wee order unquiet and tros-

bled thoughts?

Anf. Compole them two waies.

1 By giving your fouls a sharp and rational chiding for them, as David did, Why are thus cast down, O my Soul? why are thou disquieted within mee? as if hee had said, why are thy thoughts so troubled? To convince them

First, That unquietness of mind is unreafonableness, there is no just cause for it, no Soul benefit of it, but loss of Grace, Peace and Comfort, and sense of sin, shame, and sorsow by it.

F61, 42, 11

Dan. 5.6

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Secondly, That disquietness causeth dejectedness of Mind, and Consternation of Spirit; it bows down the Mind, for Evils. troubles, and discontents to pass over it, and trample upon it, and makes them ride over your heads, as mendid over Davids. Pfal. 66.12

2 Compose Unquiet Thoughts by gathering them together, and centring them in God, as David did, when his thoughts were in fuch a troubled and unfetled posture, -- hope

thou in God, for I hall yes praise him.

Pfal, 43. II] Things are roving and reftleffe till they come to their Center or proper place, as a stone to the Earth, a bird to her Nest, a ship to the Harbour. So are your thoughts, till you pitch them on God, with acquiescence of Mind in him. God made mans Mind for himself, and it will bee unquiet till it rest in God, which made David lay, return to thy plat. 116.7

reft, O my foul. For, whatever is the cause of Soul-disquiet. God can remove it. What Winds raise these waves of troublesome thoughts, whether Doubts, Cares, Fears, or Sorrows, God can easily rebuke them; and cause a great Calm in the Soul, as Christ did after a great Tempelt in the Sea. And God will fettle and pre-Mat. 8. 24, 26 ferve a troubled Soul in perfect Peace, whose Isa. 16. mind is flayed on him, because hee trusteth in him.

Thus you see what Unquiet Thoughts are,

and how they are to bee ordered.

2 What are fad Thoughts? fad Thoughts are foul-loads, or heavy pressures upon the Mind; caused X 4

1 By

Verie &

Pfal. 38.4

Pial. 40, 12

Pfat, 30. 7

Jeb 13, 24, 25

By a natural diffemper of Body, as the deminion of Melancholy.

2 Or by some Spiritual occasions, especial-

ly thefe four.

I A deepsense of Sin, and of the deserts thereof; which strikes Terrour and Horrour into the Conscience, or causeth Despondency of Mind, and despairing Thoughts of Mercy sometimes, and great Grief. David had experience hereof, when hee complained so saddly, -- Mine iniquities are gone over my head, as an heavy burden, they are too heavy for mee.

-- Mine Iniquities have taken hold upon mee, so that I am not able to look up they are more than the hairs of my head, therefore my

heart faileth mee.

Defertions, or Gods hiding his face from the Soul, faddens the Thoughts exceedingly, as they did Davids, -- thou hiddeft thy face, and I was troubled; and Jobs, for hee conceied God did hold him for his enemy, when hee

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hid his face from him.

The third occasion of sad Thoughts, is, the apprehensions of Gods-wrath and displeature, some sense of the scalding drops thereof; the appearances of God as an Enemy; these lay a Soul as it were in Hell, and make the Thoughts black and doleful, and the head too heavy for the body to bear. See it in 306, when the Atrows of the Almighty were within him, and the terrours of God set themselves in array against him (these were the apprehensions and impressions of Gods anger) hee called for balances to weigh his grief in
ab that my grief was thoroughly weighed, it would bee

Job 6. 4

Verle 3

bee beavier than the Sand of the Sea.

How sad were his Thoughts when his Sorrow was so heavy, and his words were swallowed up, or hee wanted words to express Verse 8,9 the vastness of his gries? This made him defire to die. Doubtless Hemans Thoughts plat. 82-15,16 were exceeding sad (as appears by that sad Platm hee composed) when Gods wrath went over him, and his terrours distracted him, and cuthim off.

The Fourth occasion of fad Thoughts, is, violent tentations to abhorred Evil, as Blafphemy, despair of Mercy, self-Murder, A-

dultery.

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When Paul saw a Law in his Members Rom. 7. 23 warring against the Law of his Mind, and captivaring him to the Law of sin; to do that Verse 19 Evil which hee would not, yea, which hee ha-Verse 15 ted, hee made a sad lamentation (which shewed his thoughts were sad) Owretesbed man that Verse 24 I am, who shall deliver mee from this body of death? this carkasse of sin, which is as noisome and burdensome to my soul, as a dead body would bee to my senses, if tyed about my neck.

You'ee what fad Thoughts are; and the

causes of them.

Quest. How may wee order them?

Answ. Comfort sad Thoughts by applying the Consolations of God to the Soul, suitable to the Case and Cause of this distemper, which may bee effectual for the cure thereof. So did David - In the multitude of my Thoughts Psal. 94. 12 mithin mee (hee means sad afflicted thoughts, which would have sunk or overwhelmed him)

him) Thy Comforts delight my Soul.

Apply the blood of Christ by Faith to thy Soul: which can cleanfe them from thee all: and cure thee of them all, and comfort thee concerning them: for the blood of Sprink-

Heb. 12. 24

I John 17 F

ling (that is, of Christ sprinkled on the foul) (speaks better things than the blood of Abel, for this spoke guilt, Wrath and Vengeance to Cain who shed it; but the blood of Christ speaks Pardon, and Peace, Reconciliation and Salvation to the Soul that applies it. Call the burden of thy fins upon the back of thy Saviour, who is mighty to bear them for thee, and to take them from thee, and carry them into the Wilderness, where they shall never bee heard of, though they were inquired for. Come to Christ weary and heavy laden, and Christ will give rest to thy sad soul, and ease to thy burdensome thoughts; and take off those weights that hang upon thy spirit. Put on the Righteournels of Christ by Faith

Mat. 11, 18

for thy Justification before God, then thou shalt get a new suit for thy thoughts; thy Mind shall put off its black mourning habit of fadness, and put on its beautiful Garments, even the Garments of praise, for the spirit of Ha. 61. 1,2,3 Heaviness which Christ hath appointed unto

them that mourn in Sion. 2 Doth Gods departure, or hiding his face from thee, make thy thoughts fad? Lay hold on the Promises of Gods return to deserted

Micah 7. 10

fouls, as, -- bee will turn again, bee will bave Compassion upon us; and of the renewings of his face and favour -- as, for a small moment bave I

Ifa. 54. 7

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for faken thee, but with great mercies will I gather thee - in a little wrath I bid my face from Ila. 54. 8 thee for a moment, but with everlasting kindnels will I have mercy on thee, faith the Lord When you walk in darkness thy Redeemer. and lee no light, viz. in Gods face shining or fmiling on you, trust in the Name of the Lord, and stay your selves upon your God. and wait till times of refreshing come from the presence of God, when you shall see his Job 33. 26 face with joy, yea bee made full of joy with AQ. 2.28 his Countenance. Think oft, that Christ appears in Heaven for you with your Names in his Breast, beholding the face of his Father, and making intercession continually for Heb. 7.25 you.

2 Do the Tokens of Gods wrath and difpleasure, or the continuance thereof in any kinde, upon thy Body or Soul, or Relations, load thy spirit with sad over-whelming thoughts? Refresh thy soul with Gods promiles -- of speaking Peace to his servants, 1 will bear what God the Lord will feak, for bee will freak Peace unto his people; that will make them hear joy and gladnesse, and heal their broken bones.

Of not retaining his Anger for ever, because bee delighteth in mercy.

Hee will not alway chide, Pfal- 103. 9.

Hee will not cast off for ever, -- but though bee Lam. 3. 31, 32 cause grief, yet will bee have Compassion according to the multitude of his mercies. Hee will not contend for ever, neither will hee bee alwaies wrath, left the Spirit should fail before bim, and 16, 57.16 the Soul which hee bath made.

Ifa. 50, 10

Micah 7. 18

4Do

I Pet. 1. S

4 Do tentations to horrid fins fad thy Thoughts? Flye for refuge to lay hold upon these, and the like Promises set before you, and let thy soul take sanctuary in them, We are kept by the power of God through faith to salvation,

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God is able to keep you from falling, and to prefem you faultless before the presence of his glary,

Jude 14 with exceeding joy.

The Lord in faithful, who shall stablish you,

2 Thel. 3, 3 and keep you from evil.

The Lord shall deliver mee from every evil 2 Tim. 4. 18 work, and will preserve mee unto his beavenly Kingdome.

P61. 121. 7

The Lord shall preserve thee from all evil, bee shall preserve thy soul.

Lastly, If Melancholy bee the cause of the sadness of thy Thoughts, then Physick and exercise may bee requisite for thy body (to remove and prevent the cause thereof) as well as cheerful exercitation for the mind.

Melancholy is Satans Charriot, in which he rides and triumpheth over fad-thinking fouls.

The fifth Branch is, entertain and cherish

Here inform your selves,

What Thoughts are good.

3 How to order them.

What Thoughts are good? I will give you the character of them in two particulars.

1 Good Thoughts are Thoughts of good,

for good, and against evil.

Thoughts of good are good Thoughts, as of God, and of piety to him: of Chrift, and of faith, and love to him; of charity and justice of man; but expect a larger account what thoughts

thoughts are of good in the next Rule. Paul gives you an Epitome of good objects for your thoughts, in Phil. 4.8. (which one calls a little Bible, or an abstract of the Book of God) Whas sever things are true -- are honest -- are pure -- are levely -- are of good report, if there bee any vertue, any praise, think on these things.

Thoughts for good, that tend to do us good, to make us good, or better, more humble, holy, innocent, obedient, patient, more taithful, and fruitful, these are good thoughts,

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Thoughts against evil, to hate, resist, for-

a Good thoughts are right thoughts. Solamon hints this to us in Proverbs 12.5. The thoughts of the righteom are right, are judgement, so the word fignifies. The rectitude of the thoughts discovers it felf in three things, to wit, in right-judging, in right-giving, and in

right-making.

Right Thoughts, are right-judging thoughts of persons and things, according to right, to truth, and goodness; or thoughts of them as they are in themselves, or according to the rule of truth and goodness, and judgement, that is the Word of God. Thus thoughts of God, Christ, Grace, Glory, Sin, Self, World, according to the Word, or revealed Will of God, are right and streight thoughts, there is no crookednesse and them; such thoughts are judgement, whereas a man may think amisse, or a wry, even of good things.

2 Right

2 Right Thoughts are right-giving thoughts, or thoughts tending to give to every one his own, to God the things that are Gods, the honour, fear, worship, and service due to his Name; to men the things that are mens, whatsoever is due to them in way of

Prov. 3.27, 28 justice, charity, or civility; It is joy to the Prov. 21.15 just, as to do judgement, so to think judgement, or resolve to do right to all, wrong to none.

Right thoughts are rectifying, or rightmaking thoughts, the tendency whereof is to make us right in our hearts with God, which Pal. 78.36,37 Ifraet were not, and in our lives and converfations before God, and towards men; to amend what hath been amifs in our waies and doings; and to make straight steps to our feet, and avoid crooked paths. Thus you see what

thoughts are good.

2 Learn how to order them, that is, entertain them, and cherish them. Set the door of your minds wide open to let them in, and bid them welcome; for good Thoughts are good guests, that come with Meat in their mouths, and will requite and retresh you for their entertainment. Say to them as Laban did to Abrahams Servant, Come inthon blessed of the Lord, wherefore standess thou without? Good thoughts breed good speeches, and good actions, as the fruits thereof.

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Cherish them (for they are worth making on) as yee do sparks yee have struck to kindle a fire, and tender plants yee have set to make them grow and bear; as the Hen broods her Chickens under her wings; and as Birds do their

Gen, 24. 31

their Young. Good thoughts are Birds of Grace, that deferve to bee carefully kept in the Cage of your Mind, for they are the Throftles or Black-birds that fing Iweetly all the day, and the Nightingals that tune their pleafant Notes in the night. Yee should nourish good thoughts, as the poor man in Nathans pa- a Sam. 12, 3 table did his little Ewe Lamb, which are of his own meat, and lay in his bosome, and grew up together with him. Let good thoughts lycin your bosomes, and they will cherish 1 King. 1, 2 you, as Abifbag did David.

Make good thoughts your daily, nightly,

and continual companions.

1 Take them to bed with you at night, as David did the thoughts of God, with sweet fuccels; My foul thall be fatis fied as with marrow Pfal. 63. 506 and fatness - when I remember thee upon my bed, and meditate on thee in the night watches.

And of his Word --- Mine eyes prevent the night watches, that I might meditate in thy Plat 119. 148

Word.

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Hence Davids Reins (that is, inward Phl. 167 thoughts) instructed him in the Night; read

him certain lectures.

By fweet meditations of God in the Night- 10b. 35. 10 God gives a Soul Songs in the night. Good thoughts are good company, which will talk and discourse with you, when you awake in the Night, as Solomon faith, - when thou Prot. 6. 22 awakest, it (that is, the Word of God) shall talk with thee, that is, in and by the thoughts of it, for they are λόγοι ενδίαθετοι inward Speeches, the discourses and conferences of the Mind, or the Language of the Soul with-

Pal. 14. 1

in and to it self, as a man speaks to his friend.

The fool hath said in his beart (that is, thought)
there is no God, or thoughts are the talking of
your Minds with the things yee think of.

2 Take them to board with you at Dinner and Supper, as Christ did when hee sate at Meat in Levies house, hee had compassionate

Man 9. 10,11, thoughts to the Souls of the Publicans and Sinners that came and fate down with him, to call them to Repentance.

3 Take them abroad with you, when you go journies, or into the fields. Isaac we'll out Gen. 24.63,64 to meditate in the fields at the eventide; and hee

faw Rebekeb coming, when hee was meditating. It is good to meet a mercy meditating, or with good thoughts in our Minds. Thus

much of the first Rule.

The second Rule for the Government of the Thoughts is, -- Sort your thoughts, and put them into a good Method; which will much conduce to the clear, distinct, orderly, delightful, mannaging, improving and remembring of them; and prevent confusion of thoughts, which cause disturbance and distraction of

Mind, and torgetfulness.

To this end referre your thoughts to several heads, or digest them into divers ranks, according to the diversity of the objects, that you may think but of one thing at once; which is sufficient and that you may put all your thoughts of one subject, or fort, together, as you do commodities of the same kind into one box. I will hint unto you ten heads, as so many boxes, that you may know where to put them, and where to finde them.

Ten heads to which you may referre your Thoughts. into me

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as allufficiency, infinitences, wildome, mercy, power, justice, truth, &c. the trinity of persons, and unity of Essence. This is a copious subject, and large field for your thoughts, to lay out and expariate themselves in. God was the delightful subject of Davids thoughts, Psal. 104.

34. my Meditation of him shall bee sweet, and — Psal. 139. 17. how precious are thy thoughts (That is the shoughts of thee) unto mee O God how great is the summe of them! David makes it the character Psa. 10.4 of a wicked man, God is not in all his thoughts, hee doth not once think of God.

2 Think of Christ, the Union of his Natures, the distinction of his offices, the greatncs of his love, the depth of his humiliation,
the height of his Exaltation; the benefits of
his passion, as redemption, justification, sanchification; the efficacy of his intercession;
was not Christ the darling object of Pauls
choicest thoughts, when hee counted all things phil.3.8
but loss for the excellency of the knowledge of
Christ Jesus his Lord?

3 Think of the Spirit of God, and his powerful, comfortable, and manifold operations.

4 Think of mans fourfold Estate.

1 By Creation, what hee was in Innocency.
Secondly, By Transferollion, what hee is by

Secondly, By Transgression, what hee is by Nature through sin and milery.

Thirdly, By Regeneration, whathe should bee by Grace, or the Souls union and commumon with Christ.

Fourthly, by Glorification, what hee shall bee by glory in Heaven, and what are the pleasures, treasures, selicity of the Saints there to eternies.

Or by condemnation, what hee shall be by shame and pain in Hell (if hee do not believe and obey the Gospel) and what are the endless and easeless torments there.

5 Think of the Word of God, the perfection, power, authority and efficacy of it; the precepts promises, threatnings, and examples

contained in it.

6 Think of the Works of God, and the variety of his Dispensations, as, Mercies to the good, and Judgements to the bad, and Patience to both; and the appearances of God in them all.

7 Think of the Creatures, the vanity, Emptiness, Unsatisfactoriness, Transitoriness of them, and vexation of spirit by them, even in all things under the Sun.

8 Think of the emptiness, vilences, unworthiness, sinfilness, nothingness of thy felt, and

of thy latter end.

9 Think of the bitterness, baseness, and filthiness of fins of the excellency, amiableness, and sweetness of holiness, and of the waies of God.

to Lastly, Think of the Saints graces, priviledges, exercises, sufferings, and patience

Thus you may diffribute and methodize your thoughts diffinely according to the several objects of them, to make them homogeneal, that is, thoughts of a kind put together, so shall you finde more delight, strength, and comfort in them, and more use of them, and benefit by them; and not jumble or confound your thoughts, by thinking of several things together.

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The third Rule is, Watch thoughts, to let 3 Rule. good in, and keep bad out; for the Mind is restless, and the thoughts are subtile.

I The Mind is reftless, and will bee buffed some way or other, well or ill, like a stirring child that cannot indure to fit still. Thoughts will bee coming into mind continually, either

good or bad.

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2 The Thoughts are very subtile, and can fuddenly and eafily wind themselves into, and out of the mind, without giving warning, or being taken notice of. Evil and vain thoughts can steal into the mind secretly (as the Serpent did into Paradife, and as the Adversaries of Judah said they would do) that yee can neither fee nor know, till they come in the midst of your minds, and cause the work of the Government of the Thoughts to cease. These can hardly bee kept out. Good thoughts will foon flip out of mind, they are hardly kept in. Therefore wee should carefully keep the things wee have heard, left they should at any time run out of our minds, as water through a riven diff. There is need of double Heb. 2. 1 Guards, and double Watches (to keep good thoughts in, and bad out) to bee fet before the door of the mind; more than of a Porter at a great mans Gatesor of a Warder at the Towns

things. 1 Begin the day with the thoughts of God. Begin the day Honour God with the first fruits of your with the mindes every morning, as David did, Pfalm thoughts of

end, to keep Beggers out. To this end do three

139. 18. Wien I awake I am fill will thee: God. that is, as foon as I awake I think of God, or I Y a give

ings The

give him my first thoughts in the morning: for the minde retains all the day a tincture of its first thoughts in the morning; as a Vessel taftes long of the liquor first put into it. It is an advantage to keep the thoughts in good order all the day, to fer them right in the morning. Thus it tares with the mind, first come first served; if the World, or the things of it. come first to your minde when yee awake, then they are first served of your thoughts, and take up all the rooms in your minds, as ffrangers did the Inne in Bethlehem, to which ?feph and Mary came, so that there was no room for them, nor for Christto bee born in there, but in a Stable.

2 Have some good objects ever ready to present to your mindes (such as concern God, and the spiritual and eternal good of your fouls) for if you do not imploy your minds a bout good, they will bufie themselves about evil or vanity, or bee wholly taken up with things on the earth. The mind hath many Suiters, and Competitors for the thoughts of it. as a Virgin hath for her love; there is need of wisdome and watchfulness to try all, and

chuse the good, and refuse the bad.

3 Put by Evil Thoughts (when they would invade your mindes) with holy thoughts, as thoughts of pride, passion, envice uncleanness, with humble, meek, loving, chaste thoughts: for Evil in thought, word, or deed, is not overcome with evil, but with good. Put by earthly thoughts with heavenly, vain thoughts with ferious, and fad thoughts with comfortable.

Luk, 2, 7

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The Fourth Rule, is, Over-awe your 4 Rule. Thoughts with God, with his Eye on them, and with your fear of him. A good Commander is a great cause of good Government in a Camp, or City. In the Regiment of your Thoughts make this the Commander in chief over all the rest, The Imperial Thought, That God feeth and knoweth all thy thoughts perfeetly, whatever thou thinkest, or whatever thou doest, thou canst not hide one of them from him. I know your works, and your thoughts, Ila. 66. 18 faith the Lord, Thou understandest my thoughts Pfal. 139. 2 afarre off, faith David, and -- the Lord fearch- 1 Chron, 18.9 eth all hearts, and understandeth all the imagina-

tions of the Thoughts. The presence, and the fear of God, should bee a curb or awe-band to your thoughts, to restrain them from all vanity and iniquity; confidering that the secretest thoughts, intents,

and figments of the heart lie naked and open- Heb. 4. 12,13 ed unto the All-seeing eyes of God, with whom Plal 44. 20,2 t you have to do. If yee forget the name of the Lord, or lift up a thought to a strange God, shall not God search this out? for bee knoweth the secrets of the beart; what foseph and Nebemiah said of their deeds, they might of their thoughts. How can I do faith foleph,

(or think) this great wickedness, and sin against Gen. 39.9 God? Your former Governours, (laith Nehemiab) were chargeable unto the people, but so did

not I (neither thought I to do) because of the four of God. The thought of Gods eye upon the Soul, will call in the thoughts when they featter and wander; and regulate them, when

they grow exorbitant; and quicken and actu-Y 3

Neh. 5. 15.

Fifth Rule.

ate them when they are dull and fluggish.

The Fift Rule, is, Fix your thoughts upon their proper objects, to make them ferious and solid. For there is a natural levity, vanity and instability in our minds, which cause fickleness, and inconstancy of thoughts, and makes them unstable as water, wavering and turning as the Winds, hovering as birds slying, and light as froth and skum. Therefore fix your thoughts upon good objects, as God, Christ, Heaven, Holiness, &cc. that your thoughts may bee

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Si United, and Established.

United, and run in one stream (which will make them strong) and not bee divided between two Objects, for that makes a man

One that is divided in his thoughts floating

ping.

Jam. 1. 8

de between two different oblects, as if hee had two minds or fouls, such a one is unstable in all his waies. When the mind is unfixed, the man do's, and undo's, and his course is uncertain. When a man thinks not seriously advisedly, and steddily upon good things, with the whole might of the mind, but only glanceth at them in his thoughts, hee becomes vain in his smaginations, and will halt between

1 King 18. 21

two opinions, as Ifrael did between God and Baal. When a man divides his thoughts between opposites, as God and Mammon, strictness and loosness, law and lust, between confcience and carnal affections, and interests, hopes and fears, then both Objects have but a little of his thoughts, and the better Object hath the less share.

Pray

Pray to God to unite your minds to think of his Name with recollected thoughts, and your mental might, as David prayed God to unite his heart to fear his Name. And gird no the loons of your mind, wear not your Pfa. 86. It thoughts, no more than your cloaths loofe about you; for a discinct mind, or loose thoughts, are like loose garments, which hinder motion, or making haste, and they make the soulunfit for service.

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2 Fix your Thoughts, that they may bee established, consolidated, and confirmed, in the truths and waies of God (that yee henceforth bee no more Children, toffed to and fro, and Eph. 4. 14 carried about with every wind of Destrin) and also about your own affairs. To this end commit your selves, waies and works to God, for guiding, keeping and bleffing, and for the fuccess of them; then your thoughts, faith Solomon, Prov. 16. 3 shall bee established. Trusting in God fixeth Pfa. 112.6,7,8 the mind and heart, and reduceth both to a found settlement; and takes off the thoughts from hanging in a doubtful suspense, as Me- Luk. 12.29 teors do in the air, un meteweizeobe. A few thoughts of confidence in God will fave a foul many thoughts of cares and fears, which can contribute nothing to the good fuccels or happy iffue of the businesses yee transact.

The fixth Rule is, Suit-your thoughts to Sixth Rule.

fations of providence.

To your conditions Spiritual, and and occasions Temporal.

To your Spiritual condition. I will shew you briefly how, in three particulars,

1 Self-

Rom. 14, 12

Jer 8. 6

2 Cor. 13. 5

Luk. 15. 17

Verfe 18

Veile 19

Hq. 4.7

Rev. 2. 5

your accomptant condition; For every one of m must give account of himself to Gad. Thus David fuited his thoughts to his state, I thought on

my waies, or I took account of them (as the word fignifieth) because he knew he must give

account of them to God, therefore hee turned his feet to Gods testimonies. God hearkens to hear this felf-examination from his people, or

Paul preffeth this upon you, when hee faith, Examine your selves, prove your own selves.

thoughts are very fuitable to your backfliding or trespassing state. Thus the Prodigal suited his penitent thoughts to his extravagant state, when hee returned to himself, and confidered how much better it was to bee in his Fathers

house, where there was bread enough, than where hee was; to perish with hunger, hee entertained thoughts to return to his Father, and to fav unto him, Father, I have finned against Heaven, and before thee, &c.

her repenting and recovering thoughts to her revolting & lofing state. Remember from whence

thou art fallen, and repent, and do thy first works. 3 Worthy walking, World-despising thoughts, and God-exalting thoughts are

fuitable to your high, hely and heavenly calling, and to your Christian priviledges. Thus Paul directed the Romans to fuit their thoughts to their state in Christ; mortifying thoughts to a quickned flate. Reckon yee your

Rom. 3. II

selves to bee dead indeed unto fin, but alive unto God

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God through Jefus Chrift, - How thall yee that Verse 2 are dead to fin live any longer therein? And the Col 3: 3, 4 Colossians likewise, Tee are dead, and your life is hid with Christ in God -- Mortific therefore your earthly members. Fornication, Uncleanness, inordinate affections, &c. Tee are rifen with Verse 2 Christ therefore set your cogitations and affettions on things above, not on things on the earth. Thus Peter directed the Jews to fuit their : Pet. 2.9 thoughts of godly walking, and Christ-like carriage to their priviledged estate: Tee are a chosen generation, a royal Priesthood, a bely Nation, a peculiar people-therefore hem ye forth the vertues of him that hath called you out of darknefs into his maryellons light. And as bee I Pet 1. 15 that bath called you is boly, so bee yee holy in all manner of conversation.

2 Suit your Thoughts to your temporal conditions and occasions; for your direction herein, consider these following particulars.

Low, Self-humbling Thoughts, are suitable to an high and exalted state. Thus Jacob suited his thoughts to his estate, when God had multiplied him into two bands, hee Gen. 32. 10 thought himself less than the least of all the Mercies and Truth which God hath shewed him; and David, when hee was King, hee had low thoughts of himself and his Family, Who 2 Sam. 7. 18 am Land what is my house, that God hath brought wee hitherto 7 and Solomon when hee succeeded his Father in his Throne, hee thought himself 1 King. 3. 7 but a little child, and that hee knew not how to go out, or come in. Mary thought of her low estate, when shee was highly honoured to bee the Mother of Jesus. Paul thought himself Luk. 1. 48

to bee nothing, when hee was in nothing be-

s Cor. 12. 11 hind the chief Apolities.

2 Liberal Thoughts are suitable to a full estare. Thus David and his people suited their thoughts of giving liberally towards the buil-1 Chro, 29.14 ding of the Temple; and the Disciples at Antioch had thoughts of liberality according to

Fzra. 2. 68, 69 Ad. 11. 29

Ifa. 33.8

Prov. 3. 9

Pfal 22. 6,7, 8

their ability, to fend relief to the brethren in Indea. The liberal man deviseth liberal things, faith the Prophet, his thoughts and projects are, how to exercise his liberality, having received many goods, how to do much good with them, and thereby lay up for himself treafures in Heaven. How to honour God

with his fubstance, and with the first fruits of

all his increase.

Well-advised, contriving, disposing thoughts are suitable to the business yee have to do for God or Man. David begged of God this suit of thoughts for himself and his people, 1 Chro. 29. 18 as a constant habit or frame of Mind, fiely dif-

poling them to the work God had for them to do; keep this for ever in the imagination of the thoughts of thy people; that is, this readinels of Mind to devote themselves, and all they have, to the service, and prepare their hearts untothee.

4 Humble, patient, contented thoughts are fuitable to a low afflicted condition. Thus David laited his thoughts to his state when hee was in great diffress; I am a worm (faith hee)

a reproach of men, and despised of the people. Paul did the like, when the Holy Ghost witnessed, in every City, that bonds and afflictions wai-

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ted for Paul, none of these things troubled his Aft. 20, 13,24 mind, mind, neither did hee think his life dear unto himself, so that hee might finish his course, and fulfil the Ministry hee had received of the Lord.

Low Thoughts are very suitable and seafonable to a low condition, whether by necesfities, or fickness, or reproaches, or perfecutions. To have your mindes levelled to your states, and laid as low as they, even when they are at lowest. Inquisitive thoughts after the cause of your Afflictions, by the search and tryal of your waies; submiffive thoughts Lam 3.39, 40 to Gods stroaks; good thoughts of Affictions, that they are for your good; David thought for It is good for mee that I have been afflitted; and good thoughts of God for afficting you; David had fuch -- I know (Laith Verle 75 bee) that thy judgements are righteoufnefs, and that thou in faithfulnes hast afflitted mee. Docible thoughts, to bee taught of God how to profit by them; for thus faith the Lord, I am the Lord thy Godthat teacheth thee topro- Ifa: 48: 17 fit, which leadeth thee by the way that thou

Such thoughts as these are suitable to an af-

flicted condition.

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Heaven, and the way thither, are fuitable to your Pilgrim state on earth. Thus David suited his thoughts to his condition, I am a stran-Psal. 119. 19 ger upon earth, bide not thy Commandements from mee; that is, shew mee the path of life, the way to Heaven. The Patriarks considering they were strangers and Pilgrims on the earth, Heb. 11. 139, thought of, desired, and sought a better 14, 16

Country, that is an heavenly.

So much of fuiting your thoughts to your conditions, both temporal and spiritual.

2 Suit your thoughts to the Dispensations

of Providences briefly thus,

1 Thankful thoughts are suitable to benefits received from God. Thus David suited his thoughts, when hee studied Retribution, What

Plat. 116. 12 fall I render unto the Lord for all his benefits to-

wards mee ?

2 Admiring thoughts are suitable to mercies extraordinary, or unexpected. Thus Abrahams servant suited his thoughts to that remarkable passage of Providence, that the Woman should come to the Well with her Pitcher upon her shoulder, where hee and his Camels were, whom God had designed to bee a Wife for his Masters Son-Thomas wondring at her, held his peace. Admiration at that E-

Gen. 4.14,21

Hab. 3. 16

mergency of Providence filenced him.

3 Aweful trembling thoughts are fuitable to Gods Judgements, either executed or threat-

Pal. 119. 130 ned. David put on this suit of thoughts, My flesh trembleth for fear of thee, and I am afraid of thy Judgements; that is, both of his hand, and of his mouth. When Habakkak heard Gods

denuntiations of grievous Afflictions against his people, hee was moved with much fear, his heart trembled, his lips shook, and hee was consumed with inward grief.

4 Observing and considering thoughts are suitable to the greatness and variety of Gods Dispensations. David hints this when hee saith, Who is wife and will observe those things? (that

Pfal. 107. 43 is, the works of God) even they shall understand

the loving kindness of the Lord -- and they shall Plates. wifely confider of his doings.

5 Improving thoughts, to make a holy use of all Gods dealings with us, and of all occasions and occurrences, are very fuitable to the dispensations of Gods providence.

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The Seventh Rule is, Imprint your 7 Rule. Thoughts in your hearts, or make impressions upon them, to stirre up Affections suitable to your Cogitations, that the one may answer to the other, as the Eccho to the Voice, and the

Impresse to the Seal. So think of things as your Minds may affect your Hearts; so think of God, his Majesty, Glory, Holiness, as to make your hearts tear and reverence him: of his Love, Goodnesse, and Patience towards you, to ingage and inlarge your hearts in faith, love, and obedience to him. So think of Christ, his lovelines in himself, and love to you; his fulnels, freenels, sweetnels; as to ravish your hearts with him, and draw out your hearts after him, in panting defires to injoy him in your bosomes, as your beloved and the delight of your fouls.

So think of the Holy Ghoft the Comforter, in your Minds, as to draw him down into your hearts, or to put them into a looking, waiting posture for his coming to you, according

to Christs promise. So think of the Word of God you hear, or pal, 119, 12 read as to hide it in your hearts (as David did) Jam. 1. 21 that it may bee in you the ingrafted Word, Plal. 119. 97 and fet your affections upon it, as David did, 172 who faid, O bow love I thy Law ? thy Law is my delight.

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So think of the works of God, especially of his Judgements, and of his Mercies to you, as yee may sanctifie God in your hearts, by dispositions suitable to them as joy and praise, or fear and trembling; as you may talte his goodness.

So think of the vanity of the Workl, and of all the Creatures, as to shake your hearts look from all things here below, it makes you set

Your affections on things above.

So think of your fins, as to humble your hearts, and melt them into godly forrow for

them.

So think of your felves, your own Vileneffe, Emptiness, as to make you loathe and abhor your felves. So think of the beauty of Holiness, as your hearts may fall in love with it, and follow after it. So think of Heaven, that your thoughts may bee as pullies to wind up your affections from Earth to Heaven, and your hearts may have sometaste of Heavens joyes, the first fruits of Celestial Cannan—and of Hell, as to make your hearts tremble at the thoughts of Hell-Horrors, and Torments, and to avoid the way that leads thicher.

Quest. Why should wee work our thoughts this

upon our hearts ?

Anf. For three Reafons.

Because Cogitations and Affections are mutual Causes, or do mutually beget and excite one another. As all waters come out of the Sea, and run into it again; so thoughts proceed out of the heart, as the spring or beginning of them, and should return to the heart, as the end of them, to make that better?

2 Because the Heart is a Book, or fleshy Table, and the Affections are letters, or characters to write down your thoughts in, to make them legible, and keep them fafe as Records; which elfe would vanish speedily.

3 Thoughts are that to your Affections, which striking of fire is, to kindle them, or bellows to blow them up. Good thoughts should both inkindle, and inflame good affections; While I mused (faith Davia) the fire burned, my heart was hot within mee. The spreading Plal. 39.3 of your thoughts by close application upon your hearts, puts life and heat into your affections, as the Prophets stretching himself upon the Shunamites dead fon, made his flesh 2 King, 4. 34. wax warm, and quickned him: Or it is like 35 the Hens sitting on her Eggs, to warm them, and hatch young ones, or like laying of oyl upon a benummed member, and rubbing it in. Thoughts put good Objects, as meat into the mouth of the heart, and the affections thew them, and fuck sweetness out of them. Hereby a Christian comes to savour the things that are of God. Davids meditation of God filled his foul, as with marrow and farnels, and his thoughts of Gods Word filled his heart as with a hony comb; How freet are thy Plal. 63. 5,6 words unto my taste? yea sweeter than hony to Psal. 119. 103 my month. Then think of that which is good, until you taste sweetness in it, and feel your

The Eight Rule, is, Practice thoughts, or Eight Rule, do what you think, as Nathan faid to David, do all that is in your hearts, for God or man, or for your generation, according to the will t Chron. 17.3

hearts warmed with it.

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Pal. 119.19

of God. Do you think to perform duties, to beleeve, repent, obey, pray, hear? do it; Pra-Elice your thoughts of faith, repentance obedience. So did David, I thought on my maies, andturned my feet to thy Testimonies; as if hee had faid, I afted and accomplished my thoughts. When you are fick, do you think to lead new lives, and forlake your old finful company and courses? do it: Practice reformation when God gives you recovery: when you are hearing or reading Gods Word, and God fasteneth something upon your thoughts for the well-ordering of your course; do it presently, reduce those thoughts into actions: Or when upon any remarkable Judgement of God, your hearts smite you for some fin you are subject to, and you think to leave it: do so, leave it, take that warning or hint, and a Stuare this thought, Sin no more, left a worfe thing come unto you.

Reastar 1 Because thoughts resolved are promises to God, as words are to men. Wee are debtors to God by them, and they oblige us to performance of them (though thoughts bee little and light things in themselves) as a man may bee a debtor for a farthing, as well as for a penny, or a pound, or bee cast in prison for debt, and not come out thence, till hee hath paid the uttermost farthing.

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Mat. 5: 26

Reason 2 This is to realize your thoughts, and turn them into deeds. This is the last and best end of thoughts. And if your minds bee full of good thoughts (and yee put them in execution) they will fill your hearts with good affections, and your lives with good works.

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The Ninth Rule is, Prove your thoughts, 9 Rule not only whether they bee good or evil, or yain in themselves, but whether they bee your own or no (whatever they are) for which you milt bee countable to God.

The reason of this Rule, is, because a man may have good thoughts in his minde, and they not bee his own, not hee better for them, and a man may have evil thoughts in his mind, yet they not bee his own, nor hee worse for them, not bee charged with them.

Oucle How may wee know what thoughes are

And. I will give youthree marks of them.
Those thoughts are your own.

1 Which have their fpring or root within you; from which they grow, as fruits from your own trees; and flow as waters out of your own Well. Thus the Evil and Earthly thoughts that are in the minds of wicked men are their own; because they have the root of them in themselves, that is, wickedness and world, in their hearts, For out of the heart proceed (faith Christ) murders, adultenes, theft, falle-witness, blasphemics. And though good thoughts come fometimes into their minds (as of God, Christ. Heaven, Repentance, &c.) yet they are not theirs, because they arise not from any principle within them, but are only cast in by God. They are no fruits of their tree; nor fercams of their fountain; they are not habitual in them, but only accidental or adventitious to them; strangers to them, none of the familiars of their bolomes. A wicked man hath not fuch a root within himi

him, as to bear a good thought. His heart is full of worldly cares and lufts, which are like thorns and thiftles how can hee gather the fies and graves of good thoughts from thence? It is both natural and habitual to him, to think evil, and to minde earthly things; whereas, if the good thoughts that bee in your minds arife within you, out of your hearts, from an inward inclination of disposition of your souls to good things, so that the spring of them is in your bolomes, then they are your own; the crop of your own ground, the flower of your own garden, the fruits of your own trec.

2 Those Thoughts are your own; which though they bee cast into your minds, yet they finde ready entertainment within you, as being fuitable to your natures, and fo become yours. A good man may have evil thoughts (as of

Blafphemy, Atheifme, Murder, and other horrid fins) cast into his mind by Satan, yet if het do not at all confent to them, or comply with them, but abhor and abandon them prefently and utterly, and cry out, as the forced Damofel, for help against them, then he may disown Dan.23.24,27 them, and disclaim them as not his. Paul disowned that fin hee did commit, to which hee gave no confent, but hated it, and would not do it, and cryed out for help against it, 0 wretched man that I am (faith hee) who shall deliver mee ? Now if I do that I would not , it is not I that do it, but fin that dwelleth in mee.

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Evil thoughts are not your .own, when they are unfuitable to your fouls (through Grace) and yee give them no entertainment, but hate them, and weep for them, and flut Good them out of your minds.

Rom. 7. 15

Verfe 19

Verfe 24

Verfe 20

Good thoughts (of any subject) though they bee cast into your minds upon any occasion by Godor man, friend or foe; if your bosome bee ready to receive them, and therish them, and they are within you, as in their proper places as seed in the ground, and as meat in the stomach, then they become your own.

A wicked man may have good thoughts in his mind fometimes, yet they may not bee his own; because, though they are cast in by an ordinance, or by a providence, yet they are not welcome to him, they suit not with his nature. They are in his mind, as in a strange place, las wind in the hollows of the earth, which rumbles and shakes the earth, and is not milet till it breakforth, or as a Thunderbolt in the clouds, which makes an exuption with violence.

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Good thoughts formetimes cause as it were an Earthquake and Thunderings in the mind of a wicked man, as thoughts of righteorifiels, temperance, and judgement to come, did in Esta mind; when Paul reasoned of them, Fe Ac. 24, 29 lie trembled. They will not stay there, but bee sone, as strangers halten from the houses where they are discourreously used.

A wicked man carries himself strangely to good thoughts, grows weary of them, and muchestithem, and doth not cherish, but rather extinguish them, and cast them out.

Those thoughts are a mans own, which technigs and imbraceth with delight, as sui-

Those thoughts are not a mans own, which he hates, rejects, and puts by, as unsuitable, unaccept

unacceptable; unwelcome, year contraty ond

"Upon this account, good thoughts are noted wicked mans own, because he doth not entered tain them kindly. Evil and vain thoughts are not a righteous mans own, because heet rights them utterly, and bewails them bitterly, doesn't have a light of the country of t

Thole thoughts are your own which abide with your and bring forth fruiting with a life good thoughts dwell in your minds you

fludy them, and they possess you the thoughts are called the possessions of the beauty, as how to think of God, and Christ, and the average angle as you cought; if they leave a good relish and savours in your fouls, and bring forth fruit in you that remains; if you print them in your hearts, and practice them in your lives:

dient, patient, then they are aduction. If good thoughts do not flay with you, but are foon gone, and pals through your minds as water through a fleve, and they leave your minds as they found them, and your hearts are neventhe better nor holier for them, then they are not yours. Yea, though they bee good thoughts in themselves (for the matter of

them) if they thus vanish away, they are but

and they make you more holy, humble, obey

wicked mans own, because they are permanent with him, many daies and nights, his mind insists and dwells upon them, and is ned ver weary of them: vain thoughts were James faleins own, because they did lodge within her.

The good thoughts that come formetimes

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Ier. 4. 14

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through his mind, as a Travellour through a Town, that doth not tarry; fuddenly come, and prefer through a Town, that doth not tarry; fuddenly come, and prefertly gone. Or her thinks them, and unthinks them again. When a man thinks of God, but ferves him no better; and of Chriff, but loves him no more; of Sin, but doth not for lake it; of Holinels, but doth not follow after it, of Death, but doth not prepare for it.

The unprofitableness of good thoughts in you, prove them to bee not your own, because

you'are no better for them.

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Object. These are good Rules, but how shall wee bee able to practise them?

Ans. Three things conduce thereto

Renovation of Mind, but has a pro-

Renewing of Strength. Conficience of Thoughts.

to the practice of these Rules.

Conducements

1 Renovation of Mind. Beeyee renewed Bph. 4-23 (faith Paul) in the spirit of your minds; that is, in the inward frame and disposition of the Mind, and in all the powers of it, as in the sport Apprehending and conceiving power.

2 Meditating and Thinking power.
3 Consulting and Deliberating power.
4 Reasoning and Discouring power.

Beg of God Grace to new mould your Minds into a holy, spiritual, and heavenly same; that will bee sit to produce good thoughts every day, as a good Tree is to bring farth good frairs. Then the mind will run habitually on God, and good things, whereas

the old mind is able and apt to frame within infelf only Old Thoughts, as the Old Man is to do Old Works, When Grace is the Law of the Mind (Rom. 7. 33. 35.) it subdues the thoughts in obedience to Christ.

2 Cor. 10. 5 2 Cor. 3. 5 14 cor).

inavotus.

2 Renewing of firength from God daily; for wee are not sufficient, faith Paul (the word fignifies fit, or rightly disposed and able) of our felves to think any thing no not one good thought, if that could fave us -- but our fulficiency (oridoniety and ability) even for thinking good thoughts, as well as for fpeaking good words, or doing good works, is from God; therefore go to God for fufficinucy, and strength to govern your thoughts well, and to put the Rules in practice given you for that end. For there is a natural weakness, and indisposedness in mens minds, to raise holy Medications from temporal occafions; or to digest what they see, and hear, into spiritual thoughts.

3 Make conscience of your thoughts, what you think, even when you go up and down, as well as what you speak, or what you do; for this will keep evil out of the eye, and pred-

pitancy out of the mind.

To make conficience of your Thoughts will keep evil out of your eyes (as Pride, Envie, Covetousness, Uncleanness, &c.) and cause you to make a covenant with your eyes, to shut them upon tempting objects, that they may not let occasions of Sin into the Soul. So did Job, I made a Covenant with mine eyes, why shen should I think upon a Maid? and cause your eyes to cease from fin. When your minds walk

Job 31. 1

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walk after the fight of your eyes, and your eyes cannot fee the occasions, or hints of fin (as beauty, profit, pleasure, or the like) but prefently your thoughts are intangled, and ingagod, and run after the fame, when the loyns of your mind are ungire, and your thoughts are let loofe to run at randome, and have not Conscience set over them as a Guide, Overfeer, and Governour; then your eyes will bee full of Adultery (or of the Adulteres, as the a Pet, 2 14 word fignifieth, the Harlot will dwell, or fit in them, and they cannot cease from sin, from wandring and gazing upon fuch Objects as will fill the minde with Vanity, and feed luft in the heart. The eyes cannot but bee wanton and wandring, so long as the thoughts are loofe, and unguided, and go a whoring after the eyes.

2 Conscience of thoughts will prevent precipitancy, or hastiness of mind, suddenness, rashness, and unadvisedness of thoughts. Hastines is hurtful to the mind, as well as to the heart, and is prejudicial to the thoughts as well as to the words, and makes you subject to erre and mistake in both, and so makes work for repentance. When Zophars thoughts put him upon a sudden reply to 30b, For this, (faith hee) my hefte is in mee; though what hee spake then touching the portion of the wicked was very true, yet hee mis-applied it to 306 both unjustly and uncharitably; for Job was not wicked though hee was affliced very fore, I faid in my bafte, faith David, that is, in the Plat. 31. 22 precipitation of my mind, or in the hafte and luddenness of my thoughts, I am ent off fram before

Prove 15. 28

before thine eyes, nevertheless thou beardes the voice of my supplications. As to make confcience of your words, will catife you to confider before you freak; Hence the heart of the wife studieth to an fwer; fo to make conscience of your thoughts will make you take heed what you think, and fludy to think as well as

to fpeak, and nor to bee hafty either in mind

overnous then your disom nead Restons for the

Having thewed the Preparatives to, and the government of Rules of, the Government of the Thoughts, the Thoughts. the third thing is the Reasons for it, why you should thus guide and keep your thoughts with all diligence. I shall give you five.

> Real, i Because the Minde is the Guide of the heart, for it presents objects to it, as good or evil, as amiable or odious, to bee followed or fled; the Will tollows the distate of the In-

tellect. Hence.

Pr.v. 23.7

I The mind makes the man - as bee thinks in his heart (faith the wife man) (a is hee, It his Thoughts grudge at others prosperity, hee is an envious man; if they bee unchaft, hee is an adulterer; if they bee high, hee is a proud many if his thoughts bee greedy or griping, hee is a coverous man; if bitter, hee is a revengeful man.

P:ov. 4. 23

2 Out of it are the iffues of life. Thoughts are the foring, words and works; the fireams that flow from it are the feeds; and all mans waies are the fruits of his thoughts, whether

Deur, 15. 9 Ezek. 38-10,11

they bee good or bad. The Jews walked ma way not good, when they walked after their own thoughts; The thoughts of the diligent

1fa. 64. 2 Prov. 21. 5

rend only to plentiousuess, faith Solomon, works

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ing thoughts will make men diligent in their callings.

Reaf. 2 Beraule the righteous and the wicked, the upright and the hypoteries are differenced and diltinguished by their thoughts. This will appear upon a triple confideration.

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by good and bad. There are no one equally by good and bad. There are no one ward 2 fts fo good, but Formalists, Hypocrites, and Jufitiaries have done them for the matter of them, as Fasting, Prayer, Alms, refraining from groß sins.

And there are scarce any outward acts so bad, but some godly persons have sometimes.

But though outward works bee common between them, yet their thoughts are proper and peculiar to each of them.

man, to over-awe it, and keep it from evil, in word, deed, and carriage; as fear of men, of shame and diffrace; or fear of Law or punishment, that the things they do, or say, may come to bee known, and they may bee called to account for them. These, and the like, keep men in from saying and doing what they have a mind unto.

Also several weights hang on the outward man (like those on a Clock or Jack) to move and press men to good, in speech, in action, and indeportment, as praise of men applause, excit, or profit and reward, or correspondence with them that are good. These, and the like move many, both to speak, and to act good sometimes, to which they have no inclination,

nation, nor propenfity at all in themselves.

3 Now there is a liberty for mens thoughts to form themselves according to their genius, or the natural frame, or bent of their own spirit. A man is at liberty within himself, to think freely what hee pleaseth, not absolutely, but in three respects.

1 Cor. 2. 11

1 None knoweth his thoughts but God, and his own Spirit, they being fecret and locked up in the Cabinet of his own bosome.

a A manismot bound to give account of his Thoughts to any but God, who is the fupreme and fole Lord of the Soul, and the fearcher of the heart and reins.

3 A mans thoughts cannot bee over-awed, or kept from evil, by any outward restraint, or curbs, as fear of shame, or punishment.

Nor can they bee preft to good by any outward Motives, or Attractives, as praise of

men, profit, &cc.

The thoughts are free both from these curbs and weights. All the World cannot hinder a man from contemplating or acting those Evils in his Thoughts, which hee is afraid, and ashamed to commit openly; because mens thoughts are exempted wholly from the Laws and Courts, and Cognizance of men for shame and punishment from men; Hence they pay it with thinking, even that which they date not either say or do.

Whereas if there was a window in mens breafts, that others might look in and fee what they think in their minds, as well as what they do with their hands, then men could have no more freedome for their thoughts, than for

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their words, or works, hove by

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Hence it appears, That the Thoughts flew. most certainly and clearly, the true flate, conflingtion, and temper of the Soul (whether it bee good or bad) they being the first fruits and immediate products theroof, as the first Urine. and the pulle indicate the state of the body; and sharthe Thoughts are the diftinguishing

Character of the man

Hence the difference between mens infides and outfides between what they do, and what they think, is very great; because they at often from outward Principles, (in eschewing evil, and doing good) which hang upon them like leaden Weights, and press them to what they do, fo that they are under a force; but they think freely, from an inward principle, even the proper bent or bias of their own spirits, whatever it is. See it in the Pharifees, they had a fair outlide, they walked the outlide of the Platter, they falted, prayed, gave Tithes, and Alms, and appeared outwardly righteous Mat. 6 before men, but the principle from which they Luk. 18. 12 acted was outward, as well as their appea- Mar. 23. 28 rance, for all they did was to bee feen of men, Mat. 6. 2. 5 and to have glory of men-

What was their infide ? their thoughts, and hearts? very bad and foul, full of Hypocrific and iniquity, because that was secret; men Mat. 33.28 could not fee it, nor look within them, nor hame, nor abhorre them for it. Fitly did our Saviour compare them to painted Sepulchers, which indeed appear beautiful outward, but Verle 17 within are full of dead mens bones, and of all

uncleannels.

Prov. 12-5

Pfal. 139. 23

Verfe 24.

Prov. 24. 9

If then ye would approve your follows righter ous before Gible, you milt order your harights angles, lose his is the Character your harighteous man, his thoughts are right; and of an upright man, he did to put his thoughts to God for Tryals as Pavid did. Storeh mee, O God, and know my hears sery mas, and know my or his glue, and see if abote her any way of wicked we in home.

Whereas the thoughts of the wicked are this and they are an abomination to the Lord?

The Alers are an abomination to the Lord?

Because words, deeds, and carriage, by their reproofs, confiles and examples, they being observers of your faults, or failings therein. Only God knoweth your thoughts, and the errours of them; they are hidden from all men no friend can tell, or give you a jogge when you think amis, that you may amend, you can have belp only from God, and his Grace to recliffe your thoughts, therefore you have need bee more watchful over them, to order them well.

Renf. 4 Because God looks not so much

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on the face and hands , as on the mind and

heart, and observes, notionly what men do

or pretend, but what they think and intend.

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Prov. 16. 2

Mal. 3. 16

16.1

God weighs; mens thoughts in a fealed and writes them down in a book - a Book of Redmembrance was written before him; faith Malachy, for them that; thought upon his Name, while a man much among a common to a man

Men judge of our thoughts by our speeches and actions but God judgeth of our words and works by our thoughts, as lice did of Finnacheribs invasion of Judah by his intentions.

God fent him against the klypberinied Nation: of the Jamin to Mourge themston about diassi Hawkeier laishei Goodb bormetmeth ite far their fingst wort how not.

not to execute Gods Well and Marketbedein bus to latisfie his lower somete with someticious? deliceration who will be delicerated when becaused or evil, profitable or vaisenoltsquoqueitunit

God accounts the thing asiders ownielous intended and refelled no bee bone about not actuated, it either hee will not put us mit (upon this account food account the hams Gen 23. 16,17 offering up of his four flasoil asistanes derint fe then half done this chines and half mis crish held thingland Sonsoca Devidence the powdy corporati forth the for if them heafirft amiling minds Tairly Parts it is recepted according to the there 2 Cor. 8, 12 man bath, and not according to that hee bath worse Godrack is kindly from Parida and commended him for in that it was in his heart lion build God a House, shough God would now King. 8. 18 " accept it at his band, were hed approved in lati his beam, as appears by the promite God made; thereuponal that there would build him have Homorbatis, establishine Kingdome in this : Sam. 7. 11 Postering as a remark of his pious, intention thought, as well a challeng should should be the challenged the ch

- Rest. 5 Because the keeping of our shoughts is a theans of keeping, all the Commandements every one of which injoyns us to order well out thoughts about it for in the particulars of it) as our first act of obedience to it.

Neglest of Government of the Thoughts proves a breach of all the Commandements. Obj. Some may say, thoughts are free, and pry tribute

eribate to hove; mby floutdrose make fuch a bus fine fo of the Gevernment of war Thoughten

How thoughts how not.

Anfin. Though they bee her from the are free, and knowledge and laws of meny and from our ward reftraints and constraints (as hath been (hewed) wer they are not free for us, to think anything whatever wee please; whether good or evil, profitable or vainthoffhis is evident God accounts the thing shows body

In If wee confiders from what thoughts are actuated out carrier are will not purson to

That the ophreare finst moon sith nogu First Ground, thoughts are not free in 1980

I From the Knowledge of God; for her knows them all exactly &c. (as hathbeen proved.) I know the things (laith God) the come into your mind; Oberste of Ifrael, overs accarding to that the med of our

Nor from the Judgement of God for God

Ezek 11.5

will judge our thoughts as well as our words or works. God hath appointed a day, where

Rom, 2016 # Cor. 4. 5

in bee will pragre be fecrets of men (that is, even their fecret thoughts) by Jefor Christ; and make manifelt the counfelt of the heart Wee must bee countable to God for our thoughts, as well as for our works, yea of every wan thought, as well as of every idle word, wee must give account to God at the day of indecment. Then the whole volume and rabble of our vain and evil thoughts shall bee laid open to our cremal fhame, before God, Angels, and men, if wee do not repent of them, and reform them here.

3 Nor are thoughts free from punishment,

cither here or hereafter.

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1 Not here; for God punisherh then in this life for their vain and evil thoughts, as well as for their wicked works. God drowned the old world, not only for their cruelty adultery. oppressions, and fuch like enormous crimes, but even for their evil thoughts, which God alledgeth as one of their fins, which most provoked him, feel, by the multitude and contimiance of them, and pull'd down the deluge upon all their heads -- God faw that the wickednefs of man was great in the earth, and that every Gen. 6. 9 imagination of the thoughts of his beart was only evil continually, and it repented the Lord that hee bad made man-and the Lord faid, I will deftroy man from off the face of the earth, man and beaft, Verle 6, 7. and the creeping thing, and the fouls of the air, for it repenteth mee that I have made them. Oh that all men would wifely confider,

1 That Mans evil thoughts made God re-

pent hee had made man.

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That vain and evil thoughts brought the deluge of deftruction upon the whole world, not only of men, but of beatls, birds, and creeping things, a few only excepted, whom God hut up and faved with Neab in the Ark; who then date fay that thoughts are free?

Ponder also that place; Hear, O carth, saith Jer. 6. 19 God, behold I will being evil upon this people, even the fruit of their thoughts, q. d. I will panish them, not only for their great and mighty sins, as Idolatry, Adultery, Apostacy, and the like; but even for their vain and evil thoughts, the huits, or deferts, and event whereof are my judgements.

2 Nor hereafter. Thoughts are not free frem

from the damnation of hell fire. Yea God will punish men in hell in not only for their thoughts, but by their thoughts, as the tormentors and executioners of the damned; as thoughts of their sus and mileties, and of the Saints felicity, of the power, wrath, Majesty, holines and justice of God, and of their former comfortable injoyments upon earth; was it not a torment to Diver, when hee was in

Luk. 16, 23,

Hell in torments, and could not get a dron of water to cool his lcorched rongue, to remember (as Abraham bid him) that hee in his life time received his good things? According thoughts are hellish torments, the Scorpions wherewith the damned are lashed. The worm

Ver 2 6, 7

of Conference is bred in their thoughts, which perpetually graw their hearts. At a thoughts free then? of are men at liberty to think what they please? no more than they are at liberty to go to Hell, and there to bee tormented in everlating flames.

Rom. 7: 14

God, which being spiritual, binds the thoughts and inward man to good be haviour. (and less bounds to them.) as Mens, Laws bind mens Tongues and Hands, Gods, Word judgeth, and discovereth mens thoughts, therefore fail to bee a discovere of the thoughts, and intentions of the stoods.

Heb. 4. 12

of the heater and reproves them, as Christ did the Scribes who knowing their thoughts fail, wherefore think yee evilin your hearts.

Mat. 9. 4

5 Nor are thoughts free from the Government of Christ in the foul nor from the Scepter of his righteousness, feil. his Grace and Spirit there. When Christ fets up his Throne, in

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your hearts, it is his work and business to cast down every imagination, and all high things, that exalt themselves, and to bring every thought to the obedience of himfelf. Mans : Cor. 101 5 Soul is Christs house to dwell in, his bed to he in (whereof the Thoughts are as it were the beds-head, and the Affections the feet) his Throne to rule in. Now Chill loves not to dwell in a foul house, full of dust-heaps and cob-webs (fuch like are vain and evil thoughts in the mind) nor to lye in a polluted bed, nor to fit upon an usurped Throne. Evil and vain thoughts foul Christs house, defile his bed , and intrude into his Throne, and would bee his Corrivals in both.

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6 Laftly, Thoughts are not free from your own Consciences, from the overfight and rule of them; for that is Confeiences charge and task; from cheeks and acculations for them; for the Conscience will accuse for vain Rom. 2, 15 and evil thoughts, as for idle and finful words and deeds: Conscience also is a Book wherein amans thoughts are written down. This is ene of the books that shall be opened at the Rev. 26, 15 last day, out of which the dead shall be judged.

Seeing then thoughts are not free from Gods Knowledge , Judgement , Punishment, and Law; nor from Christs Government, nor from the power of Conscience, surely thoughts are not free, for men to think what they pleafe.

The second Ground is, Thoughts are fins, (viz. fuch as are evil and vain) as well as fuch like words or deeds. For,

I They are transgressions of Gods Law. In tvery Commandement, where Evil or idle WOEDS

words and deeds, there vain and finful

2 Sin s of an Homogeneal nature, every peece and parcel of it is fin, and hath in it the nature of the whole, as every drop of water is water, and the least spark of fire is fire. Thesi, Murder, Adultery in the thought is fin, as well as in word or deed.

3 Evil and vain thoughts have the proper

effects of fin. As,

I They defile your minds (spiritual pollutions are the worst) and if yee bee not cleansed from them, yee cannot bee saved.

They destroy you, and except yee repen

of them, they will not bee pardoned. Peter bid Simon Magus repent, not only of his Simony and Bribery, but of the vain and evil thought of his heart, Rapent of this thy wickedness, and pray God, if perhaps the thought of thine heat may bee forgiven thee.

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3 They spoil your best duties (as Praying

hearing the Word, receiving the Sacrament and make them stink, as dead slies do the Aspothecaries Box of Oyntment. Vain and wandring thoughts remove the heart farre from God in them; if yee do not resist them, yee can receive no benefit, or comfort by any Ordinance.

4 They detain you from God, and till yet forlake your evil thoughts, yee cannot turn to God, nor obtain pardon. Let the unrighteom man forfake his thoughts, and turn unto the Lord, and hee will have mercy on him, and abundantly pardon. The forfaking of vain and finful thoughts is the beginning of Conversio, of that

Jer. 4: 14

A&, 8, 22

Ifa. 29. 13 Ezek. 33. 31

Ifa. 55.7

that inward change which bringeth forth a reformed life; Repontance is a change of the thoughts.

They detain you from the Word of God, from imbracing and imboloming it. Unless wee hate vain thoughts, wee cannot love Gods

Law - I here princhougher faith David ; but Plat. 119.113 thy Liam do I love.

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5 They are a provocation and abominatibe to God. If wee do not abandon them wee cannot please God - The thoughts of the wick Prov. 19.25 ed faith Solomon, are an abomination to the Lord 162.65. 2,\$ A people that walk after their own thoughts, provoke mee, faith the Lord, to anger, continually to m face. God gives up those to vain imaginations, who take liberty in their thoughts.

Obj. Thoughts are but light and Imall, not

considerable?

Anf. Yet are they multitudinous, yea, infinite, the number of them compensates the lightness, and littleness of them, and so aggravates them, and makes them heavy. Many littles make a mickle; grains of Sand are dittle, but a heap of them put together is very heavy. Job hints this, when hee faith, Other my Job 6. 2, 3 wisf were weighed, is would bee heavier than the Sand; So are vain and evil thoughts, though small, yet many that makes them heavy.

These things well weighed will convince us, wee have cause to bee deeply humbled before God for our Thoughts, even for our vain, wandring, impertinent, incoherent thoughts. Thus much for the Government of the

Thoughts.

Aas

Non

Now follows the Government

AFFECTIONS.

IN which wee shall proceed in the same Me-

CI Preparatives to it. , nomble ? dishb

32 Rules for it. 1916 Minus tales 1909 A

2 Preparatives to the good Governmenter

Preparatives to the Govern-the Affections are ment of the Affections, Three 2 Sanct

(Soundness of Mind.

Three, Sanctity of Will.

Subjection of Sende and Appenie to Reason.

The first Preparative is Soundness of Mind, to bee able to discern between good and evil, Natural, Moral, and Spiritual; between shows and substance, appearance and scality; and to make a right judgement of objects, whether Persons or things; and to know clearly and distinctly, not only the task and office of the Mind, but what are the proper objects, acts, ends and bounds of every faculty of the Soul, both Rational and Sensitive, and the right manner and order of their several actings.

That this will prepare you for the Government of your Affections, take two Reasons for it.

Reaf.] 1 Because the Will chuseth or re-

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fufeth objects, and the Affections imbrace them, or refift them, as the Mind apprehends good or evil in them; and as the apprehenfions in the mind are weaker or ftronger, fo

the Affections are hotter or coaler.

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Reaf. 2 The Mind is furnished and commillioned by God to bee a Counfeller to the Will and Affections in all their Motions; for they must act by Counfel, as God doth, who workers all things after the Counsel of his own The head thath brains for them, and to Ephel . . 11 bee a guide to them, to go before them, and thew them their way, as the hee-Goat before the flock; and to bee for eyes to them, as Mefer intreated Hobas to bee unto Ifrael in the Numb. 10: 31 Wildernels. The Mind is the light of the Soul, as the Eye is of the Body, or that to the Mat. 6,22 Will and Affections which the eye is to the members (as hands and feet) to guide them. As the Eve leeth for the whole body, all the other members being blind; for the mind underflands for the whole foul, and hath light and light in it, to direct all the faculties in all their Acts. If the eye bee dark, how great is that darknets > If the mind bee without under- Mat. 6. 13 flanding, the man is bruitish. If the blind lead the Blind; if a blind Mind lead a blind Heart, blind Will, and blind Affections, both shall fall into the ditch; That the Sant bee without Mat. 15. 14 montedge (faith Solomon) is not good; for if Prov. 19. 2 the Mind do nov understand aright; the Will and Affections cannot chuse of refuse aright, via chuse good, and refuse evil; nor move aright. Though the Affections hang as weights on the Soul, which press and put it Aa 3

on the Mind is the matter wheel that guide all the other wheels of Soul-faculties in their motions; mough they bee like fails to the Soul; the Mind is the clim that items the course of it. Though Affections bee the feet of the Soul to carry it to God and goods yet the Understanding is eyes to it to guide them, and fee their way for them, and thew it to them. These two faculties of the Soul, the Mind and the Will, are like the two men, the one was blind, the other lame, The blind man carried the lame, wasteer to, him; The Lame man guided the Blind, was eyes to him. I thus the Affections carry the Mind as its feet, and the Mind guides the Affections as their exert and infinites them in the way they are to go. A good Understanding makes a good Will, and good Affections. If the mind been or right nor fingle, the liteast will been double and deceitful; the Will and Affections will bee crooked. When the Judgement is corrupted, and calls good evil, and evil good, the Wil and Affections are perverted and imbrace evil for good, and refule good for evil, substance for fladows, kirtlels for fhells. Illumination of the mind is requifite to the regulation of the Will and Affections, as the ming of the Sun wern your. Affections well? beg of God the Spirit of a found Mind, a good Understanding, a right Judgement.

The Second Preparative to the Government of the Affections, is holiness of Will;

for this I give you two Reasons.

Reaf. 1 Because the Will is the Empres,

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or Queen-Regent in the Common-wealth of the Soul. As Reason is the chief Counsellor, the Will is Commander in chief over all the Souls Forces, or Regiment of faculties, rational and sensitive. The mind contrives or draws the Model of good orders for the Government of the whole man, then the Will passeth them into an act, makes them Laws, and gives life to them. Sie volo, se jubio, is the Wills motto, I will and command. When the Will is sanctified, it mannageth its command over the whole man with great authority and good success.

Reaf. 2 Because the Affections in man, as Love, desire, sear, joy, sorrow, &c. are the Motions of the Will, the our-goings of the Heart, out of which they come immediately, as singers out of the hand, toesout of the seet, as branches out of a tree, or streams out of a sountain. They are not the motions of the sen-

fitive faculty or Appetite.

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forts of Affections in Man.

St Scalual.

Two forts of Affections,

22 Rational.

Sensual Affections belong to the sensitive a Sensual.

Appetite; are seated in the Body for the instruments of them; and suited to the body for the objects and ends of them, and are guided by the phantasy, and are common to beasts with us. The objects of them are sensible things, as meats, drinks, marriage, recreations, &c. A matural or bodily good to bee obtained, or evil to bee avoided.

Rational Affections appertain to the Rational.

Will, of which they are immediate Asts, directed by the Understanding of these chiefly weetare now to treat: and that thele Affections are the Motions of the Wille I will prove by four things condition of Tovirunal bas las

They are conversant about formula and caleffiallives creunal objects mas God, Christ. Heaven flet your Affections on things above. faith Paul) of which the Tenfitive appetite is smoon, I will and commandership

-man They remain in the Soul, when feparated from the Body. The Saints carry their me tional Affections to Heaven with them, as Love, Joy, Hope; but the fenfitive Appetite will bec of no use to them; after the Refund

1 Cor. 15. 44 ction of the Body, because it shall bee raised? spiritual Body, to bee sustained without any Bodily means; and they hall have no need of any frich things, about which that Appetite was here converfant, as Food, Marriage, Sports, Szc.

? They are to bee found in the Angels, both good and bad, which have no Bodies, nor sensitive Appetites, The Angels in Hea-Africhions. ven rejoyce at the repentance of finners on earth; 1 Pet. 1. 12 and defire to look into Goldel mysteries? The . Truthe Devilsfear and tremble, 74m. 2. 19.

4 Paul makes the Will the feat of the Atfections, and joyns them together, when her D

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faith, to being affectionately de brous of you, was were willing to have imparted to you, not the Goffel only, but our own Souls ...

Therefore Holine's of Will is an effectual Preparative to the Government of the Affections, seeing they are the Motions of the Will,

Col. 3. 2

Lukane so

1 Thef. 2. 8

Will, and if the Will bee fanctified, the Affections will be holy. If the root bee holy, fo are the branches; if the fountain bee pure, fo 2 2 .1: 2 are the streams. And this is the Will of God, or 1 Thef.4.3 wen the fantification of your wills.

Intrear God to work in you to Will, as well as to do; to give you a good Will; or to clap Phil. 2. 13 a biace of Holiness upon your Wills, then they will carry all your Affections along with them, God-ward, Christ-ward, Heavenward.

Quest. Ara thefe rational Affections fo elevated above the body, as they have nothing to do mith it, no not whilf the Soul is init?

Anf. No, though these Rational Affections How the Ra-Anf. No, though these Kational Affections tional Affecti-bee originally and radically in the Will, yet one work upon the Will flirs up the Senfual Affections, and the Body. they ftir the humours and parts of the Body, especially the Spirits and the blood, and make the whole man to fuffer both body and foul; hence the Affections are called Paffions. -1039idu2 - 17

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Fear chilleth the blood, Anger boils it, and makes the gall to luffer: Grief contracts and suggestions closethup the heart. Joy opens it, and dilates it but makes the fpleen to fuffer. The Aflections act more or less vigoroully, according to the Temperature of the Body, of the Spiiris, blood, and humours therein; hence anger is to vehement in a cholerick body, fear and Sourow in a Melancholickshufts after pleasures in a fanguine, Humors do edge or blunt the Affections, faith the Philosopher. I might multiply inflances of the Affections actings upon the body, even in the Saints; as of grief in Ez-Ezra 9. 3 74 for the fins of the People, which made him pluck

on of Senie

to Region.

Plack of the hair of his head and beard, fir averse flonished and bee assamed to life Plat 31. 9, 10 up his face to God—and in David, whose eye

pta. 3 2017 was confirmed with grief, yearhis foul and his belly; and his moisture was turned into the

Hab. 3. 16 de droight of Suminet Loof fear in Habakak, when he heard Gods Judgements denounced his belly trembled, his lips quivered and rottenuels entited into his bones—of Zeal in David, who was confumed therewith, be-

Pfal. 119. 139 cause his enemies forgot Gods Word -- and of joy in some, which being excessive, the Heart was thereby too much dilated, and the Vital Spirits distipated, and natural life extinguish-

A add word Spirits distipated and natural life extinguish the Affections be the motion

body, and thake it to Tuffer, and therefore
Though the well governed, for the good, not

The Subjection of Sense and Appetite to Reason,

of the Son, but of the tody alfo.

The third Preparative to the Government of the Affections, is the Indication of leafe, atid of appeare unto Reafert, whole office it is to direct them to right objects, to keep them within the bounds of Moderation, to duppress the difformered motions of fuch pallions as arise from your natural conflictation, as from Melancholy, Choler, Concupience, and to make the fenies and the appetite both traffible and Concupificible, obedient rothe Law of the mind, and subfluction to the affairs of the louis. That the subjection hereof to Reafon makes way for, and conduceth to, the good Government of the Affections, is clear upon three grounds.

The state of the s

The outward Senfes will let in fuch objects, The outward as may prove mares and occasions of fin to Senses and efthe Soul, and foatks to kindle a flame of Con- feets of them. cupilcence within, if the understanding do not with the reftrain the outward lense, or repress the in-

ward motions of fin.

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When Eve fam that the Tree was good for food, Gen 3.6 pleafant to the eye, &c. (hee took of it, and did ent, and gave it to her Hauband, her eye ffirred in an inordinate Affection in her heart. Had Eve let her understanding on work to consider, that though the Tree appeared fo good, and plealant to the eye, yet it was forbidden fruit, and God had faid, Tee shall not eat of it, nor Gen. 3. 6 tone to this sin in her Will, commonous of her Affections to it, and commission of it with her hand and mouth.

When Achan Jaw among the spoils a goodly John 7. 21 Babylonish garment, swe hundred hekles of silver, and a wedge of gold, hee coveted them, and took His eye stirred up the lust of Covetousness in his heart. This might have been prevented, if his understanding had interpoled, and well confidered, that though these things appeared amiable and defireable to his eye, yet they were the accurled thing, that is, dedi- Joh. 6. 18

druction. When Abab faw how conveniently Naboths Vine-yard lay for him; hee covered it, 1 King 11,132 and took it by violence through Jezabels mif- 3, &c. chievous design of killing Naboth; all this evil had been prevented, if his mind had stept in between his eye and his heart, and confidered,

cated unto God, and devoted unto utter de-

1.1; dol

red, that this Vine-yard was his neighbours goods, and the Law faith, Thou shalt not cover and to shall not cover the cover th

Exod. 20, 17 2 Sam. 11, 2, 3,4

When David faw Baiblibeba washing her fell, and her beauty, her lent and took her, and lay with her, his eye enstamed his heart with

his mind had come between his eye and his mind had come between his eye and his heart, and wilely confidered that this woman was another mans Wite to wit, Oriabs, and that the Law latth. Thou foals not couse the Neighbourt Wife; wholever tooketh on a woman (faith Christ) so lust after her, but he commented

Mat. 5: 57,38 adultery with her already in his beart. Therefore rule your fenies with fain histed Realon; keep a first watch over them all; take, heed what yee see, what yee hear, what yee raste, what yee rouch, for the Moral consequences

what yes rouch, for the Moral confequences thereof. Shut your eyes, and cars, and all your fenies upon all fuch objects as may flir up cortuption in you, and kindle or forment fulls in your hearts; Covenant with your eyes, as Job 31.1 Job did, not to look upon a Maid; and pray

Plat. 119. 37 Bolding vanity; for the feeles have a ready and speedy pallage to the heart; White or affe-

Lam. 3.54 Acth mine heart, faith the Church; so the care, the talte, the touch, affected the heart, that & slices up affections in it, either good or bad. Sense was the door by which sin entred first

Sense was the door by which fin entred first into the Soul, yea into the world, as may be seen in Eye. To that the occasions of fin out of the doors of the senses in out of the house of the hearts.

ponder

ponder the Prophets words, Herthan walketh Ifa. 33. 15, 15 righteonfly and freaketh uprightly that fhuheth be bends from bolding of bribes, that ftop est bis var from bearing of blood, and huttoch bis eyes from foring swil, hee fall dwell on high; bis place of defence that be the munitions of rocks, Oto The eyes of a fool (faith Solomon) are in the corners of Prov. 17. 24 the carth, roving to and fro without reltraint; then God is scarce in a corner of his heart. Wo

er id

The fecond ground is the Faticy, or Imagination which is placed between the Senses and the Understanding, and hard great power over the passions and parts of the body; as appears by the strong, and sometimes strange Impressions thereof upon it; this Fancy doth otten mil-lead the understanding, and thereby the will and affections by mif-reprefentations of objects to it, not as things are in themselves, but as it apprehends them (upon weak and shallow grounds) that is, not in true and real, but in apparent and Imaginary shapes and conceits.

And the Fancy either anticipates the Unde standing, usurping power to pass sentence on things before the Judgement hathexamined them (for the workings of Rancy hinder the discussings of Reason) or precipitates it, and haftens it to a fudden and unadvifed Cenfure and conftruction of things.

This is the Method of the workings of the the working of faculties of the Soul, according as Fancy ap- the faculties of prehends things, the Mind determines them , the Soul.

the Will chuleth them; the Affections em- Objects come brace them, and the Members of the Body act in through the

them, or put them in execution.

The understanding taking notice of things from the impressions of sancy, is often led thereby into delusion, and the mind being deceived, the Will and Attestions are also missed by the Imagination, to satisfic passion (or sensual appetite, to which Fancy is a friend) that makes us live more like beasts than men. The Heathen man could say, A manistis own Lord, when Reason rules him, but his own Vassal, when Sense and passion rules him.

Therefore rule your Fancy well with Reafon, elfe it will over-rule you, and lead your minds into errour, and your affections into diforder, and dif-lodge your judgement, and fill you full of whimfies; for fancial if all so are

very whimfical.

Take I pray you three directions for ruling the power, and curing the conceits or differn-

pers of Fancy, or Imagination

whether in way of like, or diflike) to the bat of a found mind, to bee examined and tryed there, or to be weighed in the ballance of antified judgement, and thereupon imbrace them, or reject them; so think and judge of things, not as fancy conceins them (which is at best but according to outward appearance) but as the understanding concludes them; for fancy will diflike good, even the Gospelsgrace, and waies of God, when evils to the outward man, as disgrace, perfecution, attend them; and like evil, when accompanied with outward accommodations, commendations, and promotions.

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2 Interpose the consideration of the mind between the sancy or imaginations, and the affections, for the sancy thirs up the affections suitable to its apprehensions of good or evil, and they stir the humours, and so ingage the whole body in the business.

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Bee not affected with things as fancy apprehends them, before reason bath well weighed the reasons of them, or what cause there is for it, lest passions prove like Horses, that run away with their Riders, when the Bridles are off their heads. Many dif affect good things, and the holy waies of God; not for any good reason they have against them, but because they please not their fancy; and affect vanities, toys, evils, because they do please their fancy.

3 Examine the grounds of Fancies conceits or imaginations, which it deviseth in it felf, of things which are not, and never shall bee, yet these fictions of fancy ftir up affections, as if the things fancied were real and existent; hereby men walk in a vain shew (or Image) and either disquiet themselves in Plat. 39, 6 vain, or delight themselves in vain, for Fancy is the feat and shop of Vanity; hence it comes to pass, that the imaginary delights of mens lives are more than the real, and their imaginary troubles are more (as one laith) and often greater than their real, and men are more hurt by their imaginations of things, than by the things themselves; and they aggravate their miseries hereby, and make them heavier than God makes them or would have them to bee. To discover and healthis folly of Fancy, that it may not delude the mind.

mind, nor draw the Affections either into a Fools Paradife, or into a Dreamers Purgatory, examine what ground your imagination hath for such fictitious stuff it forgeth, and you shall foon discover they were tramed without ground or reason; and therefore deferve to be repressed by reason, and that this should stop the excurrences of fancy, else the affections cannot beekept within compass.

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The third ground is this, The sensual affections or motions of the sensuive appetite do blind, and hale aside the understanding, and pervert the will and affections, and carry them along in a hurry with them. They make the mind neglect to weigh and ponder things well, and rashly and unadvisedly judge that good which is delightful to sense and appetite; and the mind being thus befool'd and mis-led, it draws with it the Wills consent to satisfie the lusts of the flesh.

Therefore imploy your mind in a ferious Disquisition, to discover the unruliness, and unreasonableness of these Passions, or Sensual affections, and to check and curb them, else your Will and Affections can hardly be restrained from evil; and you will become brutish; for the Will inclines more by nature to Passion than Judgement; because that Passion is given more to liberty than Judgement allows. To bee brought under the power of the Appetite is to bee a perfect slave, which Passion would never bee.

1 Cor. 6. 11 APP

Thus rule the Senses, the Fancy, and the Appetite or Passions, with Reason, or you cannot order your affections aright. So much of the Preparatives.

The fecond thing is Rules for the Govern-Ten rules for ment of the Affections.

The first Rule is, Guide Affections right by Affections.

The first Rule is, Guide Affections right by Rule. Guide

the Word, make them follow, not lead Rea-Affections. fon. Affections must have a Rule to walk by, else they will wander; and a guide to go before them, else they cannot find their way. It would be worth your pains to gather Rules out of the Word for ordering every affection aright. What James speaks of the Government of the Tongue, is true in a large sense of the government of the Affections; hee that can James affections well is a perfect man, and

able to bridle the whole body.

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ich The Affections are fervants (good fervants, but bad Masters, as one calls them) the Mind, as their Master, must appoint them their tasks. You must not let them loose, nor suffer them to run, before Reason bid them go. They are the feet of the Soul; now the Eye must guide the Foot, else it will go it knows not whither; and the Hand, else it will do it knows not what.

Direct your Affections to right Objects, love what yee should love, and hate what yee should hate, &c. as Christ instructs you whom Luke 12.3,4,5 to sear, not him that can kill the body, but him that can also cast into Hell; and Panl, Col 3.2 what to set your affections on, that is, on things above, not on things on the earth; and Peter directs you what to desire, that is, As 1 Pet. 2.2 new born babes, the sincere milk of the Word; and John, what yee should not love, viz. not the 1 Joh. 2. 15 world, nor the things of the world. Set your affections right, and they will go right, and bee Bb conselv

end, do not fet your affections on any thing, before you have advisedly considered both the object and the ground; or what, and why; lest yee make work for after-wit; as why ye should love this, or hate that, or fear the other; or bee angry upon sich an occasion, or mourn for such a thing, or whether you do well to be sad and sorrowful; and what cause there is for ir, David asked his soul that question, why are thou disquieted, O my soul, and why are thou cast down within mee? Had Jonah asked himself, Do I well to bee angry because the Ninivites are spared, and the Gourd is withered? as the Lord did, it might have prevented his passion,

Pfal. 42. 11

Jonah 4

Verfe 4. 9

Affections are not like the Pifmire, which hath no Guide, Over-feer, nor Ruler, yet flee goeth right, and doth well and wifely, the provideth her meat in Summer, and gathereth her food in Harvest; but like Horses, which is not ridden and ruled, will bee wild; or like sheep, which if they bee not led, will go astray.

For Affections to go before Judgement, is to fet the Cart before the Horfe, or to let the Horfes rule the Waggoner; will they not run away with him; or for a man to leap before hee looks; or to do or go before hee feeth; this is both preposterous and dangerous.

Take heed of misplacing your affections, as loving what yee should hate, or hating what yee should love, grieving at what yee should rejovee, or rejoyeing at what ye should grieve; fearing that yee should desire; or desiring that yee should fear.

Hereby yee do embase and dishonour your affections.

Prov. 6. 6, 7

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affections. Affections mif-placed are like members dif-located, or like bones out of joynt; which if they bee not fet right, will one day put you to pain. If woe to them that call good evil, and evil good, no less than a woc belongs 16. 5. 20 to them who love evil, and hate good, as did Micah 3. 1, 1

the Princes of the house of Israel.

When Affections begin to ffir, and would bee going after objects, make them flay, and wait for judgement, order and direction, left they go before, or without their guide. Then the Soul is in good frame, when the Understanding judgeth of things as they ares or according to the Word, and the Will affects them, as the mind judgeth them.

Diftinguish in objects between what is good, and what is evil, in the same thing; so between what is to bee loved, and what to bee hated, in the same thing, or person, as in man, be-

tween the person and the quality.

The second Rule; Moderate Affections, Rule. Mode-keep them within due bounds, proportion rate the Affections. them to their Objects in measure, more or less, according to the kind and degree of good or evil in them; do not love, fear, grieve, defire, or bee angry for any thing more than Judgement discerns just cause.

Love the best things most, with the principal affection, as God (for the first Commande-Mark. 12. 36 ment requires this) and things above, and love things less good, as Creature-comforts, yea, our lives) in a less degree, or with a sub-

ordinate affection.

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Grieve for the greatest evil most, that is in for difpleasing and dishonouring God; Bb 2 gricye

grieve for less evils (as for outward afflictions)

ina less measure.

Rejoyce in Spirituals most, which are the Principals, or the heads of your joy, as in the Lord, his love and favour; and in the Saints, as Daviddid; and in Temporals less; which are of an inferiour tank -- rather rejoyce, saith Christ, that your names are written in Heaven.

Pfal. 16. 3

Phil. 4.4

Fear him most (as Christ fore-warns you) whom you have most cause to fear, that is, God, who hath power to destroy both body and soul; fear him less, whom you have less cause to fear, that is, man, who can kill the body only.

Quest. Why should the Affections bee kept

thus within bounds ?

Anf. For three Reasons, viz. To keep

them in order, in ule, in credit.

In Order.

Reaf. 1 Because so long as the Affections are kept within bounds, they are kept in order, every affection keeps his place. They are like water, kept within banks; like Souldiers, kept in rank and file; like fire, kept within the Chimney; or like the Creatures, in their proper place: but when the affections transgress, and break bounds, then they break banks, like a swelling water, over-flow and drown all about them, affections are the streams of the Soul. Then they break ranks, and put themfelves into disorder and confusion: affections are the little Regiment of the Soul. Then they break out (like fire) out of the Chimney to the house top, and set the house on fire; Affections are the flames of the foul, when they are moderate, they are like fire in the Range,

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but when immoderate, they are like fire in the Thatch, or roof of the house. Then they are unquiet, and turbulent. As unruly persons are in a Family; so violent affections disquiet and trouble the Soul; unsettle the state and disturb the peace of it, and cause vehement concussions in it.

Reason 2 While the Affections are kept 2 In Use. within bounds, they are kept in use, serviceable in themselves, helpful one to another, and obedient to Reason, but when they grow (or any one of them) into excess, or predominant, then they do not help, but hurt, yea, devour and eat up one another, as greater Fishes do the less; as excessive grief devours all joy, yea hope, and desire also.

Excessive Joy devours all forrow, yea fear,

zeal, anger also.

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Excessive Anger eats up all its fellow-affections, and makes a man seem to have (as one saith) no blood, but Choler running in his veins.

Affections when they do exceed, they spoil themselves, or make themselves unuseful, good for nothing; so is that joy which yee over-joy, that grief which yee over-grieve, that love which yee over-love, that fear which yee over-fear, not helpful, but hurtful; yea they make the men in whom they are, exorbitant, unsit for performing service, either to God, or man. A man may bee drunk with Passion, as well as with Wine; and as a man is sit for no imployment when hee is drunk with Wine; no more is hee when drunk with Passion. Yea violent affections rebel against Reason, and Bb 2

take it Captives and draw men to do things contrary to their judgement and conscience; violent affections, God makes rods of them to scourge us with.

3 In Credit.

Real. 2 Because so long as the Affections are kept within bounds, they are kept in credit. and in good esteem. This is an honour to them: but it is their shame to fall into either extreme of defect, or excets. To bee much affeeted with small and trivial matters, is great levity; to bee little affected with great matters is stupidity; to have your affections detective in spiritual things, and excessive in temporal things, argues a bad conftitution, at least an ill-government of Soul: whereas, when Affections rife no higher than the Objests or occasions of them, there is no excels in them. As Christ and Heaven suffer no hyperbole in Expression, a man cannot say too much in commendation thereof: so Christ, and things above can fuffer no excels in affection, wee cannot love, desire, or delight too much in them. So long as our Affections run in a right Channel (for the glory of God, and the lalvation of the foul) the highest rise of them is but a foring-tide, or full fail to carry us to our high and holy ends and aims, which is the duty and glory of a Christian, though men count the same folly or madness. Such were the high strains of Love in the Spoule, which made her fick of Love; and in Pant, which faw the Calf and the dancing, he was cloathed

Cant. 5. 8 Excd 32. 19

2 Cor. 5.13,14 made him feem mad to the World, Such were the hot pangs of Zeal in Moses, when hee with flames, as if hee had been all on fire; and

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in David, and in Christ, when they were eaten Plat. 69 up with holy Zeal for Gods House.

Quest. How may the violence or immoderate-

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ness of Affections bee prevented or subdued? Anf. I Forelee such things before they come fection. (by prudence) which may prove great pro- Prov. 23. 3 vocations, or work forcibly upon your Aftections (of Joy, Grief, Anger, Fear, &c.) Set bounds to them in your resolutions beforehand, how much you will bee affected with them when they come to pass, and no more; fet them out their proportionable due alotment of Affections; this may prevent the in-

ordinatenels and excess of them afterwards. 2 Set up a Master-Affection in your hearts to rule all the rest, and keep them in awe, in order, and in measure; let that be the holy fear of God, that your hearts may not dare to love any Creature over-much, nor to grieve for any worldly cross or loss over-much, nor to defire any thing, nor to bee angry overmuch; nor to fear any evil, nor delight in any outward thing over-much, because yee fear God, who observes, and will judge, and reward, or punish your affections as well as your actions.

3 When Affections grow immoderate, turn the streams of them into other Chanels, wherein they may flow without prejudice, yea to your fouls advantage. As to prevent bleeding over-much at Nose, it is good to open a vein in the arm, to divert the course of the blood another way.

When you are angry over-much at persons or things that cross you, turn your anger a-Bb 4 gainst

Joh. 9. 2. 17 4 Means to prevent the violence of Af

gainst fin, or against your selves for your sins, yea, be angry at your felves for your rash immoderate anger, that you should exceed like fools and beafts therein. This will either prevent the excess, or take off the danger of it.

When you defire any Creature over-much, as some do children, others do riches, or relations, turn your defire after Jesus Christ, the fruition of him and his benefits, and fellowship with him. So turn your over-fear of man into fear of God, your over-joy in bodily exercifes into delight in Spiritual duties.

4 When one Affection is predominant, fet another on working to check and tame it. Affections may bee commoderated, and contempered by their contraries, as immoderate love by harred of fin; and excess in anger by shame and grief for it, think what a brute I am

to be so angry.

Thus you may moderate your grief for one thing by joy for another; your grief for temporals by joy for spirituals, and vour fear of evil by hope of good; but of this I shall speak

more afterwards.

Rule Com. mand Affectious,

The third Rule; Command Affections, fo as to have them at your beck, to make them come and go when you bid them, or as it were in a string, to let them loose, or pull them to you; to fet them on, or take them off; to inlarge them, or straiten them; to wind them up, or let them down, as you see cause.

This is one of the highest Commands a Ch istian can obtain on this side the grave; for some that have been Conquerours of the world, were captives to their own affections.

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This is to have rule over your spirits, Heethat ruleth his spirit (that is, who hath his affections at command) is better than bee that taketh a Prov. 16-32 City, more victorious, and more glorious; this is the nobleft and most fignal victory. Hee that bath no rule over his own first (laith Sa- Prov. 25.28 lomon) is like a City that is broken down, and without walls; hee lies open to all affaults and tentations from the Devil, and the world. Hee is Lord over himself, who is Master of his Affections, and reigns them in, and keeps them in his hand to place as hee pleafeth. This is the way to have the Soul like a weaned child, as Pal. 121.2 Davids was, to fit loole from things below; to 1 Cor. 7.30.31 weep, as if yee wept not; to rejoyce, as if yee rejoyced not; to use the world, as if yee used it not; and to bring your whole hearts with you to God, when you come to have communion with him.

To this end pray to God to strengthen you by his Spirit in your inner man, for command Ephel. 3. 16 over the affections requires power as well as Pag. 138.3 skill. The Affections are head-strong, and cannot be held in but by strong hand. The weaker the person is in understanding, and parts, the stronger are the Passions; as in women, because they are the weaker vessels. As the weaker the Body is, the more predominant are the humours in it, and the more prevalent are the diseases upon it. Hee that hath no rule over his spirit, is like a City without walls; that is a weak place, fo is hee a weak person. As the Person grows weak, the Passions grow strong; the mind may out reason the Affections, but strength must over-master them.

4 Rule. Purge Affections.

The fourth Rule; Purge Affections from all finful mixtures, that they may bee full of themselves, and empty of all things that are

heterogeneal to them; as

1 From mixtures of the flesh; as of Spiritual and Carnal together, which is dangerous, Sometimes Affections which were Spiritual in their rife, are mingled with Carnality in their current, or course; as love to others, which was at first upon a Spiritual account, for Religion after grows Carnal, and is carried on to fatisfie the lufts of the flesh. Such mixtures of Spiritual with Carnal may be in the other affections, as of joy, defires.

Labour for pure love to others, without

1 Pet. 1. 22

I Thef. 5. 26

2 King. 1c. 16

Luft -- feethat yee love one another with a pure heart fervently, faith Peter, Greet all the Brethren, faith Paul, with an holy hifs, as a symbole of pure and holy love. Even Civilities, or the common expressions of love, should have a relish of holiness.

2 Purge Affections from mixtures of Self, as of Self-love with love of God; as when yee love God for your felves, or own ends, to ferve your felves, not for his goodness, or to ferve him. As the people followed Christ, and feemed to love him, not for himself, but for

Loaves and Fishes.

Labour for pure love to God, and Christ, for their goodness, without mixture of selflove, and self-ends: for pure zeal to God and his glory, without zeal for your felves, or your own praise, which was the temper of Jebues

zeal.

3 From mixture of Deceit, as of abundance

of thew otaffection, with a very little (if any) Substance or reality thereof. As in Ezekiels Ezek. 33:31 Hearers, who shewed much love with their lips, but little or none was found in their hearts, for that went after their Covetoulnels. Labour for pure love to God and Man

without Hypocrific; Let love bee without diffi- Rom. 12, 9

mulation, faith Paul.

So let fear bee without dissimulation; for many make a shew they fear God, when indeed it is punishment they fear, not God, or this more than God; therefore they dare do that before Gods face, which they would bee afraid to do, if a child fee them.

4 Purge Affections from all mixtures of Corruption; as your zeal from passion and bitternels; your anger from revenge; your grief from mixtures of frowardness, discontent; your joy from mixtures of levity, vanity,

folly.

And your fear from mixtures of despon-

dency and despair.

To purge the Affections is the way to keep the heart pure, which is a fit posture to see God Moth. 5. 8

in. The Fifth Rule; Suit your Affections to Rule, Suit Gods Ordinances, and Providences, to Gods Words and Works, to your conditions and occasions; when the Word threatens, tremble you, for then the Lion of the Tribe of Judah 162. 66. 2 roars; when the Word speaks comfort, let your hearts leap for joy.

God would have a Harmony to be between his Works also (or Providences) and your hearts, that they should answer one another,

(your

(your affections to his dispensations) as the Eccho to the Voice, the Counterpane to the Copy; or as Instruments in confort. To this end, God hath given you variety of affections, to answer the diversity of his dealings. This is the scope of Christs comparison of that Generation to children sitting in the Market-place, and calling one to another, and saying, Wee have piped unto you, and yee have not danced, wee bave monared unto you, and yee have not meet.

Luk. 7 .32, 33,

Yee should answer to Gods dispensations with suitable and well-runed Affections, which is to dance after Gods Pipe; that is, to rejoyce when hee calls you to rejoyce, or gives you occasion for it; and to weep at his mourning, that is, to bee forry, when God calls you to sorrow, and to tremble, when God calls you to fear. Administrations of Providence are Calls and Alarms to correspondent affections, In that day did the Lord of Hosts call to mourn-

Ifa. 22. 12

in that day did the Lord of Hofts call to mourning, and weeping, when the Jews were forewarned of calamities that were to befal them.

Rom. 13, 15

Yea, yee should suit your Affections to the conditions of others; to meep with them that weep; and to rejoyce with them that rejoyce; for this is Christian sympathy, to have a sellow-seeling one of anothers miseries; especially to the state of Gods Church and Children; to mourn for their miseries, and to rejoyce in their prosperity. The Jewes in Babylon wept, when they remembred Zion, they preferred Jerusalem before their chief joy. Nehemiah wept and mourned certain daies, when hee heard by Hanani of the misery of Jerusalem. It is good to have joy and sorrow in common

with

Pfal. 137. I Verfe 6

Nich. I. 4

with Sion; but of this wee fpake before. Thus vee should bee affected with the firs of the times, to mourn for them, as David did and Plal, 119. 136, as the righteous in Jerufalem, who did figh 158 and cry for all the abominations done in the Ila 57.1 midst thereof -- and with the Death of the righteous, to lay it to heart.

Augos 6, 7

Your affections should be suitable in degree, as well as in kind. Great fins call for great forrow, great calamities call for great lamentation, and great falvations call for great joy. Great forrows in others, call for great fympathy from you. The Affections use upon extraordinary occasions to break out into raptures of joy, and ravishments of love, amazements, or aftonishments of fear, or the effusion of grief, and the contusion of shame.

Thus to fuit your affections to feveral oc-

casions is needful. Because.

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This is to fanctifie God in your hearts, 1 Pet 3-15 and to make him your fear, joy, hope; when your affections (the strings of your hearts) are all tuned to the feveral passages of Gods Providence, or you are affected as occasion is offered therein.

2 To bee contrarisvise affected, than your own condition, or Gods dispensations minifler just occasion; this makes a diffcord and jarre in Gods Ears, as instruments do in yours, when they are out of tune, and pulls down Judgements, as to rejoyce when God calls you to mourn, or to mourn and hang your Harps upon the Willows, when God calls you to rejoyce, and fing the Songs of Zion; When the Lord called the Jews to meeping, and to monr-

16a. 23. 12, 13; ning, and behold joy and gladness; slaying Oxes,
14 and killing Sheep, &c. Sweely this iniquity shall not be purged from you till yee die, saith the Lord

Amos 6. 40 5.6 God of Hosts. Woe to them that are at ease in Zi.

On -that chant to the sound of the Viol -- and
drink Wine in bowls, but they are not grieved for
the affliction of Joseph -- therefore now shall the
go captive with the sirst that go captive.

3 To bee rightly aftected with things as God would have us, is a means to make that good

use of them which God intends us.

6 Rule. Mingle Affections.

The Sixth Rule, Mingle Affections, not only to allay and moderate them (of which we spake before) but to consolidate, corroborate, and resocillate one another for mutual help and benefit, to which this consociation of Affections doth much conduce.

Thus, with joy for your prosperity, mingle pitty for others adversity, and grief for your own unthankfulness, and unworthiness, or unanswerable walking to Godsgoodness.

Grief upon such an account will remper joy, and make it more found, lolid; and not light, frothy, flashy. Joy not allayed with for row (as one saith) is madness.

With grief for a temporal affliction, mingle joy for some temporal comforts wee possels especially for the spiritual Mercies wee have in hand, or in hope; as Christ, Grace, Peace, and Glory. This joy will temper that grief, and make it both more tolerable and comfortable.

With fears of Evils (that may befal you) mingle hopes in God or of good, to prevent Defpair; and with hope of good mingle fear of cyll, to prevent Prefumption.

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Pt-2-12

With love to the persons of others, mingle harred of their vices, and with anger at their vices, mingle pitty to their persons; as Paul did 2 Cor. 12, 21 towards the Corinthians.

Thus mingle your affections for 2 Reasons. I Because this is a means of keeping the heart whole and intire, and preventing heart-divifion, when all the affections go hand in hand, and flow together in one Channel, or flye to-

gether in one flock.

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2 This commixtion of affections is a means to unite their Forces, and make them more strong and vigorous; to quicken, strengthen, and ftir up, or sharpen one mother. What the Preacher speaks of persons, is true of atfections; Two are better than one; for if they fall, Eccles 49,00 the one will lift up his fellow; and if two lye toge- 115 12 ther, there is heat; and if one prevail against bins, two hall with fand bins; and a three-fold cord is not easily broken.

So two Affections are better than one, coupled together, than lingle, or separated one from another. For Affections being conjoyned, or confociated, they will mutually help, heal, hear, defend, cherish one another, keep one another warm; and to tye or twift affections together, will make them a threetold (yea manifold) cord, that can hardly bee broken. Affections are like Brethren, appointed by God to bee the Keepers one of another.

But V. foli, woe to that affection which is Eccles, 4. 10 alone (or to him that hath it.) How can one affection be found or fafe, or ftrong, or warm alone? If any affection come alone (faith one) I will ask him for his fellow. If love to

God,

God, or good, come alone, I will ask him, Where is hatred of fin. If grief for outward Croffes come alone, I will ask, Where is thy fellow, that is, joy in the Lord, and in spiritual mercies. If fear of evil come alone, I will ask, Where is thy fellow, that is, Hope in the Lord, in his Promises, and Providences: for Affections are social as well as Persons; and as it is not good for a man to bee alone, no more it is for an Affection to be alone. A solitary affection (that is, one alone without a second) is seldome sound and good.

Affections well mingled make a good temperament, a sweet harmony, and a fragram

confection.

7. Rule. Spiritualize Affections.

Gen. 2. 18

The seventh Rule; Spiritualize affections, turn the stream of Natural and Moral Affections into a spiritual channel. As

Your forrow for any Affliction into forrow for fin. Turn worldly forrow into godly. When you can weep upon any occasion, go weep for your fins (lay out your tears for the advantage of your fouls) and for your Saviour; in grief for peircing him with your fins, and in defire of injoying him, and his benefits.

a Spiritualize your delight in the Creatures; in Meats, Drinks, Marriage; to promote your joy in the Lord, and in communion with Christ (as the Husband of your spirits) and in holy duties; I believe Paul intended this, when hee put the duties of Husbands and Wives, and the fellowship of Christ and his Church together; that the one might bee improved to help forward the other.

Ephel, 5. 23.

3 Spi-

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3 Spiritualize your hopes of Temporal fayours from men, to raife expediation in your hearts of Spiritual from the Lord -- your fear of man, to ftir up in your hearts a holy awe of God, I, even I am bee that comforteth you; Ifa, 51.12 (faith God) Who art then that then (houlde fibee afraid of a man that hall dre, etc. and forgetteft the Lord thy Maker, 170 ? g. d. thou dott not fear mee, whereas thy fears of man that thall dye, should put thee in mind to fear God thy Maker who lives for ever.

Thus you should spiritualize all other Aftections, as Defire, Pitty, Anger, and your love to Creatures, that is so great, which are but a little good how much ought yee to love God, who is your chief good I deliberary brown the

This is to improve them to the belt, and highest end, to distil affections, and extract the spirits or quintessence out of them; to raise up your Affections from things below, to things above, and to wind up your hearts to heaven.

The Eight Rule; Root and increase good & Rule. Root Affections in you.

increase no First, Root them, get them ingrafted in Affections. your hearts, and labour you to bee rooted and grounded in them; in love, as the Apolle exhorts; in forrow for fin, and hatred of fin, Eph. 1. 17 in the fear of God; or get them to take deep root in your hearts, as defires after Christ, joy in him, zeal for him, hope of him and his benefits.

Reaf. 1 Because when Affretions are rooted in the heart, they will abide with you, and mould you into their likeness, and bring forth all remaining fruits in you; elfe they will bee

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but flashes, or sudden fleeting Motions (not fanctified affections) which leave no impres, and bear no fruit. The Spirit of God flirs up many good morions in mens hearts, which for want of root foon dye, and vanish away.

Job. 13. 8

They will bee constant and unchangeable, and you in them, not fickle and variable, as the fashion of the world is, yee will (like your Saviour) love God and good, and hate fin, and repent of it; defire, hope, rejoyee in Christ to the end. Yee will not leave your first love,

Rev. 2. 4

as Ephelius, nor cool in your affections to the Gofpel, and to the Ministers of it, as the Gala-

Gal. 4. 15

thians did, who would have plucked our their own eyes, and have given them to Paul, and afterwards would have plucked out his eyes; and as Johns hearers, who were willing to rejoyce in his light; but for a fealon; because at-

Joh. 5. 35

fections being fixed and established will refist, when other objects make fute, or lay claim to them, to draw them away from God or good.

Secondly, Increase holy Affections, cherish them, and blow them up from a spark to a flame, by the bellows of Prayer, and by the friet of the Word read and heard, and by Me-

on on bea.

Thef. 4 9,40 ditation, Yes are taught of God (faith Paul to the Theffalonians) to love one another; and indeed you do it to all the Brethren which are in all Macedonia, but wee befeech you to increase more and more -- and as in love, fo in holy defire, fear, joy hope.

The Ninth Rule, Diffinguish Affections, o.Rule. D'and act them. finguish Af. fections.

1 Diftinguish them.

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By the Objects about which they The diffinction of the Affection of the Affection.

By the roots from whence they

grow, and by the heads to which they

rile, and are referred.

as apprehended to by the understanding. So I shall distinguish and define them briefly, that you may know them; for ignorance of the Aftections (what they are; and how they rife, and what are their objects, and the quality of them, and how they follow one another) is one cause of the ill-government of them.

I. Of the Affections which arise from the

apprehention of good.

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If the Understanding apprehends a thing to bee good (whether in be real or apparent only) then the Affection that is stirred up by it, and to it is Love.

Love is the opening of the hear; to let in a What Lee it.
Perfor or thing under the notion of a good,
thankens to be needful; or profitable; comfortable and fultable to you; of the hearts em-

bracing or embotoming thereof.

Such was the poor mans love (in Nambani Parable) to his little Ewe-Lamb which lay 2 Sam. 12. 3 in his belome - and the Churches love to Christin Canticles, which hee requested. Open Cant. 5. 2 to mee, my Sister, Love, Dove, Undefiled - that is, thy Heart, not thy House, let mee into thy Soul by the key of Love, unlocking the door of the heart to let Christin; and shee per-Verse 566 formed at length; Irose in and opened to my Bealwad, but hee bad with-drawn himself, and was fone; Cc 2

This Good yee love, is either

It Present, then yee rejoyce in it.

Or absent, then yee desire it.

1 If it bee present yee rejoyce.

What Joy is the Hearts Complacency, or taking delight and content in a present good; or the leaping and dancing of the heart in the fruition of good. Such was Davids delight in Gods Testimonies, as much as in all riches, or as one

Plal. 119. 14
Verse 162
Verse 98
Luk. 15.23,24 turn of his Prodigal Son, Let m eat, saith her,

and bee merry, for this my Son was dead, and is alive, was left, and is found. Such was Jeremials joy when Gods Words were found, and hee did eat them, they were unto him the joy and rejoycing of

Ier. 15.16 them, they

2 If the good yee love bee absent or future,

then vee defire ir.

What defire is. Defire is the Souls breathing after, or making out for obtaining a wanted good, or which is yet to come. Such was Davids defire after Gods presence in his Tabernacle, Even as the Hart panteth after the water-brooks; when

Pfal. 42. 1, 2 [hall I come and appear before God?

The good yee defire which is future, is

Either probable and likely to bee obtained, then yee hope for it.

2 Or improbable and unlikely, then yee fearit.

If probable and likely to bee obtained,

then comes in Hope.

What Hope is. Hope is the hearts Expectation, or looking and waiting for a future good. If wee bope for that wee fee not, then do wee with patience wait

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for it, saith Paul. Such was Davids hope; And Rom. 8. 25 now Lord, what wait I for? my bope is in thee; Plal. 39. 7 and Jeremiahs, Thou art my hope in the day of Ier. 17. 17 evil; and Pauls earnest expectation and hope, that Phil. 1. 20 in nothing hee should bee asparmed.

2 If the good yee defire feem improbable to bee attained, or with difficulty and danger,

then yee fear.

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Fear is a despondency, a fainting, or failing White Fear is of heart, for the unlikelihood of obtaining a desired good. Such was Peters fear of not comming to Christ upon the Water, when the wind grew boysterous, and hee began to sink; and Pauls tear about the Galathians, that Gal 4. It hee had bestowed upon them labour in vain; and about the Corinthians, lest when hee came hee should not find them such as hee would; 2 Cor. 12. 20 and bee found unto them such as they would not.

If the good yee defire appear impossible,

that stirs up Despair.

Despair is the excess or extremity of Fear, What Despair or a casting away of confidence and hope. Such (in some measure) was the Jews despair of deliverance out of Babylon, when they said, Our Ezek. 37. it bones are dryed, our hope is lost, and we are cut off for our parts: and Zions, when shee said, My frength and my hope is perished from the Lord. Lam. 3. 18

If there be obstructions (against Justice and Equity) to hinder your obtaining of a desired

good, this stirs up Anger.

Anger is a boyling, or inflamation of the What Anger is heart at impediments of good, to remove the fame. Or, Anger is a displeasure at that which stands in your way, and hinders your Cc 3 obtaining

obtaining of good, to have it taken away.

Such was Mofes his anger at Pharnoh, because hee would not let I frael go - and at Exed. II. 8 Levis. 10. 16, Eleaver and Ithamar, for burning the Goar of

17. &c. the Sin-offering without the Camp, which should have been eaten by the Priests, which was both an impediment of the due observation of Gods Ordinance, and an impeachment of the Priefts rights.

If the good yee love and defire bee superiour to you in place, power, authority, then yee alfo fear the fame.

Fear to Superiors, what it is

i Pet. 3. 2

This Fear is a reverential awe or respect of a superiour, either God or man, to offend of displease either.

This Affection is very commendable in inferiours, to superiours; Obadiah feared God 1 King. 18. 2 greatly, that is, stood in awe of him, and reve-

renced him for his greatness and goodness. Neh. 5. 15 Nehemiah durft not transgress, as his Predecel-

Nch. 2. 2 fors had done, because of the fear of God-and hee was very fore afraid, by reason (as some conceive) of the greatness of King Artaxerxes, in whose presence hee then stood, and who

Mal. 1. 6. spake unto him. If I bee a Mafter, where is my fear, faith the Lord. Ephol. 6. 5

Thus, Children should fear their Parents. Servants their Masters, Wives their Husbands, (viz. to displease and grieve them) Subjects their Rulers.

II. The second Object of the Affections is cvil.

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If the Understanding apprehends a thing to bee evil, then you hate it.

Harred is the fouls displicency at, or turn-What Hatred

ing away from evil, as disagreeable and hurtful to it.

Thus Devidhated and abhorred fin, as ly-Pfal. 119.163.
ing, and vain thoughts, and Paul hated the c-113

vil hee did.

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The evil your hearts dislike and turn from, is, either in your selves, or in others -- if in others, then you should pitty them, as you have heard.

Pitty is a fympathy, or fellow-feeling with What Pitty is others, in their infirmities and miseries, or the yerning of your bowels in compassion to-

wards them.

Such was Christs pitty to Jerusalem, when Luk. 19.41,42 he beheld the City, and wept over it; and to Mat. 15.32 the multitude for want of food, his bowels yerned towards them, on hay yellowal, and because they were scattered as sheep having no Shepheard; and Christ still retaineth com-Chap. 9. 26 passion to his people, now hee is in Heaven, Heb. 4. 14, 15 who cannot but bee touched with the feeling of our infirmities. Such was Jeremiahs pitty for the calamities of the Jews, which made him cry out, My bowels, my bowels.

Jer. 4. 19

The evil vee hate, is either,

Cr Present, then yee grieve for it.

2 Or absent, or to come, then yee fear

1 If the Evil bee present, then the Affection

it ftirs in you is grief.

Grief is a pressure or pain at the heart for a What Grief is present evil. or the breaking, melting, and bleeding of the heart. Such was Jeremiahs grief for the Jans misery — I am pained at my bears, faith lice; and Davids grief for his Ene-ler. 4. 19

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David

David begun to fink into it, when hee faid in his heart, I shall one day perish by the band of 2 Sam age 1 Saul.

So much of the Affections which arise from

the apprehenfion of Evil.

One Affection is behind, that is Zeal, which What Zeal is. as some say, is a mixt Affection, compound-

ed of love and anger.

So. Zeal is an inflamation of heart for wrong offered to a person, or thing beloved, Joh. 2, 14, 15, and defire of remedy. Such was Davids zeal, 16, 17 and Christs, for the house of God, when polluted and prophaned, to purge the fame; and Numb. 25.13

Phineas Zeal for Gods Name.

But others define Zeal to bee not one Affection, either simple, or mixt, but a height and hear, or intense degree of all the Affections. A man may love and hate zealoufly, hope and fear, rejoyce and grieve zealoufly, that is, with great fervency, and intention of heart, and with all the might of the Soul.

Zeal is the boyling. or feething of an Affection, It is good, faith Paul to bee zealoufly Gal 4. 18 affected in naxw, not in one affection only, as in love, or in anger, but in all good, in every Af-

fection.

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So much of the first Distinction of the Affections by the objects of them.

The second Distinction of them is by the second distinction of the Af-Roots, and by the heads of them.

1 By the Roots from whence the Affections roots and heads grow; they are,

SI Love. 2 Hatred.

Love: All the Affections which arise from the

fections by the

of them.

Virat Zeal in

the apprehension of good, grow from Love, are comprized in it, and proceed from it, as

the feveral acts of it; Ex. gratia.

Detire is Love in Motion, or in pursute after a good, the continual fallies of Love. Delight is love in reft, or acquiescence in the possession of it; Delight is the Sabbath of Love.

Fear is love in awe of the beloved: Hope is love in expectation; Zeal is love on fire, or

in flame.

* Harred

All the Affections which rife from the apprehension of evil, are vertually contained in hatred or diflike, as the fource and fountain of them.

a Affections may bee diftinguished by the heads to which they rife, or are referred; of which they have a rafte or tinchure, these are

> fr Pleafure. 72 Grief.

For all the liking Affections (or which are conversant about good) have some delight in them, or are spiced with pleasure; so is Love, and Defire, and Hope.

All the difliking Affections (which are conversant about evil) have some grief intermingled with them, and are imbittered thereby; fo is Hatred and Fear, Repentance, An-

ger.

AS A Medione.

Thus yee may diffinguish Affections.

Secondly, As them according to the nature of them. Let mee shew you both why and how yee should do it.

Why yee should act your Affections, or

reduce them into action.

Reas.

Reaf. Because Affections are the Principles. or the first movers to action, and action is the end or proper work of the Affections. The Affections are the fire, and actions the flamesthey are the Flock, and the Vine-yard of the Soul, and actions are the Milk and fruit thereof. Affections are both the womb that conceives, forms, and brings forth actions, and the breafts also that feed them, and give them suck.

2 Learn how to act your Affections. To placed Affects. this end confider wherefore God hath placed ons in your them in your Souls, and act them according fouls.

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Jr.

First, Of the Affections that are conversant about good; as,

First, God hath placed Love in your Souls;

1 To be a Captain Affection to command, and lead, and give order to all the rest; Ye love, to the end yee should defire, rejoyce, hope, &c.

2 To bee a Doot-keeper in the houle of your Souls, to open the doors thereof to let in good. Your hearts love, that they may open.

3 To bee a principle of Labour, and activity in you for God, and man; Yee love, to the end yee should labour. Therefore Paul speaks 2 Thef. E. 3 of the Thessalonians and Hebrews labour of Heb. 6, 10 love.

Act your love, to let all the other Affecti- How to act ons in you on work, and appoint them their your love to Tasks, let none bee idle. Act your love to-God.

wards God and Man. First, towards God, In defire of Union and Communion with him: for love is an affection of Union and Fellowship.

3 In adherence (for Love is hearty love. a cleaying

Why God hath

2 Especially to the houshold of Faith; Da-

spake before.

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vidextended his goodness (as far as it could reach) to the Saines that were on the Earth, plat 16. 2, 3 to the Excellent in whom was all :his delight. Abound in all labours of love to fuch both in giving, and in forgiving, and forbeating them; you may bee affured what love yee express to them, or what yeedo for them, Christ will account, accept, and reward it as done to him in them. As we should love the Saints with a special love, love the Brother-hood, faith Peter, fo thew it by special labour for them above others. Yea to Enemies for Christs fake, by recompending them love for hatred bleffing for curling, prayer for perfecution, good for evil, as God your Father, and Christ your elder Brother, hath taught you, both by word and Mar. 5. 44, 45

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Col. 3. 12, 13

Matthing 40

I Pet. 2:17

deed, by precept and example, of this also be-

Joy is placed by God in the Souls to in- Why Ioy is large the heart and draw it out to ovle the placed in the wheels of the Soul, to move swiftly and foul. pleasantly in the injoyment and improvement of God and good.

Beat write,

Yee rejoyce, to the end ye may run the way of Gods Commandements, with alacrity, dil Plat 119, 32 ligence, and delight; without backwardness or weariness. Without Toy vee drive heavily in the waies of God, like Pharaohs Charets when the wheels were taken off.

Act your Joy, First, in serving the Lord with How to action. joyfulness of heart, for the abundance of all Dent. 28. 47 things hee gives you, in doing the will of God Plal. 40. 8 with delight, as Christ did, accounting none of his Commandements grievous.

Secondly, In the exercise of every grace,

and

and in the performance of every duty, prave hear, read, medicate, 8cc, with delight, yea fo 2 Cor. 9. 7 give Almes; For, God lever a chearful giver.

4 Yea in fuffering; as the Apostles, who A&. 5. 41 when beaten, Departed from the Council rajonsing , that they were counted morthy to fuffer Color S. too. thame for the Name of Christ, Bank rejoyced in his fufferings for the Coloffians ... town and the

Why Defire is placed in the Soul.

2 Defire is placed in the Soul, as a Purvey, or on Caterer to feek abroad for provision into cellaries, and refreshments for its and delires flye abroad like Bees out of a Hive, to bring in Thime to make Hony; year Defires are given for wings to the Soul, to fost aloft, as an Eagle, far above this world, and to five up to God, and Christ, and Heaven, Defires will carry a Soul (as upon Eagles wings) up to Heaven in a moment, even while it continues and yel / in the Body. Also Defire is put into the Soul, to bee a four or whetstone to indeavours. Yee defire, to the end yee thould feek.

Hew to at Defire.

Pfal. 73. 25

Ifa. 26. 8, 9

Ast your Defires, to carry our your Souls after God and Christ, his Grace and Spirit, and all spiritual good, first and most; as the I Mil'a ? Pfalmift did, when hee faid, Whom bave I in heaven but thee, Lord? and there is mone upon earth that I defire befide thee. The defire of our Souls is to thy Name (fay the taithful) and to the remembrance of thee.

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A& them also in purting forth suitable Indeavours to o'crain what yee defire; as David did; One thing have I defired of the Lord, that will I feek after. Else they are but the defires of the fluggard, which are unfarished; The foul of the fluggard defireth, and hath nothing. A foul without

Pal. 27. 4

Prov. 13. 4

without defires, is like a Bird without wings, 4 Hope (not only the Grace, but the Affection) is placed in the Soule ment of 4

First, As an Anchor, to hold the heart fast Why Hope is from tottering, haking, and over-whelming : placed in the from tottering, thaking, and over-when has Soul.
Why amother cafe down, Q my Soul? (aith Da- Heb. 6.19 vid Hope thou in God, &c. Pfal. 42. II

Secondly, As an Helmet for defence of the head and heart alfor against the pricks of peir 1 Thes s. cing fears, cares, forrows, and against the stab : 13300 yelly

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Act your Hope to thefe ends, in a ftedfall How road and confrant expectance or waiting on God Hope, for all good, as David did, My Soul, moit thon Pal. 62. 5 only spon God, my expectation is from him, Read Pfal. 130. 5. to the ends Touth Thoy is A

5 The fear of God is put into your hearts, First, As a curb, or awe-band, to keep you Soul. from fing Fon by the fear of the Lord mien depart Prov. 16. 6 from evil, faith Solomon,

Secondly, As a goad, to circumfpect walking, and diligent working, so as to please God well in all things; to ferve God acceptably with reverence and godly fear.

Act your Fear of God and on this box (soit

First, To over-awe you Souls with God How to act continually, his Majesty and presence, and sear of God. make him your fear, and your dread, and make 1fa. 8.13 reverential addresses and approaches at all times to his Throne of Grace.

Secondly, To ferve him with fear, and re- pal, 2. 11

joyce before him with trembling.

Thirdly, To avoid all fin upon this ac Neh. 5. 15 count, as Nehemiah did. Obadiah would not worthip either the Calves or Baal, but the true God

ile of wolf Why feether put into the

Chap: 8, 13

Heb. 12. 28

ball to and

Eph. 4. 26, 27

11 18 mari

Exod. 32. 19

bear. Especially and most of all against sin, as it is in your selves (even against your beloved fins) and in those that are near and dear unto you, more than as it is in strangers; self-dif-

plicency for fin is lawful anger.

Then you shall be angry, and fin not, or not Sin in your anger, when you are angry at Sin, as Mofes was at the Calf, and Ifraels dancing; Neb. 13.17,21 as Nehemiah was at the prophanations, and prophaners of the Sabbath.

2 Aft your anger, not to feek revenge upon the person or thing that hath offended you, or that stood in your way, but for

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The removal of the impediments of Gods glory, and your good.

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Secondly, In like manner and your Affections that respect evil, and consider to what end

God hath placed them in your fouls. As,

evil, whatever is destructive or displeasing to is placed in the you, to shut the doors of the Soul to keep evil Heart. out, and to bee an Antipathy against it (In especially) and an Antidote to expel the poyfon of it.

Yee hate, to the end yee should flye evil. How to ale Act your hatred of evil (chiefly of sin) to Hatred. eschewevil, to put it away from you, and to 1s. 1. 16 nirn away from it, even as Creatures do act their Antipathies which are hid in the Natures of them; that is,

Sin, and every particular of it, and the appearance of it; as the Lamb hates and flies not this or that Wolf or Fox only, but the whole kind of them, and every one of them, every peice

and parcel of them.

2 Vigorously, to eschew evil to the utmost of your strength, and all occasions of it, all motions and tentations to it; as the Creatures flye from those they naturally hate and sear, as fast and as far as they can, as the Hate tuns from the Hound, and the Lamb from the Wolf, even for life.

3 Presently, at first sight, as soon as you see Sin begin to appear, or feel it to stir within you; as the Lamb runs from the Wolf, and

Dd

Prov. 4. 15

the Hare from the Dogge, as from enemies to their Nature, at first, though they never saw one another before; The Lamb will have no medling at all with the Wolf, nor the Hare with the Dogge, but betake themselves, prefently to their heels, and run away; fo should you eschew evil utterly, wholly, have nothing to do with it, no not to parley with it, left yee bee catcht by it; as the Fish is by nibling at the Baits and as Eve was by tampering with the Serpent. Avoid Sin, pass not by it, turn from it, pals away. Have no fellowship with the unfruitful works of darkness, but hate them, and reprove them.

4 Continually, and for ever; as Creatures that are acted by Antipathies, do constantly and perpetually flye from their enemies, not at fometimes only, or now and then, but alway: So should you flye from Sin. Antiparthy is an immortal enmity; to should your hatred of Sin bec:

Why Pitty is foul. Job 19.21

2 Pitty is planted in the Soul for the fake placed in the of others, that ye might have a fense of others infirmities and miseries. Job begged it. Have pitty upon mee, O yee my friends, for the hand of God hath towched mee.

How to act Pitty. Col.3. 12, 13 Gal. 6, 1, 2

Act your pitty to the comfort and relief of those that are in distress, to give and forgive, and forbear them, if you have a quarrel against them, and to help to bear others burdens.

This is not arbitrary, but necessary, even? duty you are obliged to do, To him that is afflitted, faith Job, pitty Rould bee hewed from bu friend; and the expression of your pitty should

Job 6. 14

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Hee that shuts his bowels from relieving the afflicted, & doth not realize his pitty and charity to them, how dwells the love of God in such a man? saith John. To say to such as are 1 tohn 3.17 in want, Go warm you, or bee yee cloathed, filled-or, alas, I pitty you, I wish it was better with you, and to give them nothing towards it, what doth it profit? saith James. As faith sam. 2.15, 16 without works, and love without deeds, is dead, so is pitty without relief. To speak pitty only to others, and norto act it, is to neglect and diffemble a duty, which God abhors, and will punish; it is no better than mock-pitty.

3 Grief is placed in the Soul.

Why Grief is

As a tap to give vent, and so, ease to the placed in the

Soul of its pain,

2 As a weight, to keep down the heart from lifting up it self in pride, O that my grief, (saith Job) was thorowly weighed, for now it Job 6. 2, 3 would bee heavier than the Sand Grief is heavy.

Heaviness in the heart of man maketh it stoop, Prov. 12.25 saith Solomon; Manasses grief in his affliction

made him humble himself greatly.

3 As an issue, to let the bad humour, and

foul blood of corruption tun out.

4 As a cloud, to drop down penitential tears, or water of godly forrow to wash (or carry) away the filth of your fins. Wash yee, make yee clean, faith the Prophet, that is, re-16 - 16 pent, or be serieved and humbled for your fins.

5 As Worm-wood, to imbitter the delights and vanities of the world, and to wean you from them.

Monthson How to all these ends and pur Gree.

Dd z poles,

poses, as God gives you occasion, and calls you to it, in or by his Ordinances and Providen-More especially bee afflicted in Spirit, mourn in heart, and weep with your eyes for your Sins, and bear them upon your hearts before the Lord, as your greatest grief, and burden, and shame. Let there bee no Sin in your Soul, of which you cannot truly fay, that your hearts have been grieved, and humbled for it before the Lord.

Act your forrow for Sin after a godly manner, as the Cornet bians did, to the production of those gracious effects thereof in you, it did

2 Cor. 7. 9. Io, II

in them. Fear of Evil 4 Fear of Evil is placed in the Soul as a Senwhy placed in tinel or Watchman, to give warning of apthe Soul. proaching Evils. Yee fear, to the end yee may beware,

How to act this Fcar.

Act your fear of Evil when it is coming, either,

ST To avoid it. 2 Or to bear it.

To avoid evil, by feeking fafety and fee curity from it, which is promised to them that fear God; In the fear of the Lord is strong confidence, (faith Solomon) and his Children fhall

Prov. 14. 26

have a place of refuge. So did Noah, who being warned of God of things not fren as jet (that is, of the Flood that was to come) moved with fear, prepared an Ark to the faving of his house. Fear of future dangers is the fruit of prudence,

Heb. 11. 7

tending to fafety, for a prudent man fore-feeth Prov. 23. 3 the evil, and hidesh himfelf; to make you run in o the Name of the Lord, which is a strong

Pfal 56. 3

Tower; the righteotis, at what time they are afraid

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afraid, run by faith into it, and are fafe. Prov. 18, 10 2 Or to prepare to bear it with faith and patience, as the Thefalonians did all the Tri- 2 Thef. 1.4 bulations and Persecutions which they indu- Col. 1. 11 red; and to beg of God strength in your inner man.

That is a happy fear of Evil, which begets in the Soul a holy composure of bearing it. (when it cometh) with confidence and pati-

cnce.

5 Audacity is placed in the Soul, as the Spi- Why Audacity it within the Wheels, as the Metal, Steel, and Soul. courage of it, to conflict with evils, and conquer them, and not to fear them. Hence the prov. 28. 1 righteoms is bold as a Lion, that is, his heart is not afraid of evil tidings, his heart is establish- Pfal 11247, 8 ed, trusting in the Lord. Hee will not fear, untill hee see his desire upon his enemies.

Act your Audacity, not to fear evils before How to act they come, and to conquer them when they are come. As Christ counselleth the Church Rev. 2, 10 in Smyrna, Fear none of those things yee shall Inffer; and Peter exhorts the dispersed Jews, 1 Pet. 3. 14

Be not afraid of their terrour, neither be troubled.

Such was Davids boldness, resolved upon great evils supposed -- As, I will not bee afraid plate 3.6 of ten thousands of people that set themselves against mee round about -- And 27.3. Though an 27.3 Host should incamp against mee, my hears shall

not fear, &c.

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Such was the undaunted and insuperable courage of Paul, whom neither Bonds, nor Ad. 22 Afflictions, nor Death could move, or appal; of Nehemiah, who said. Shall such a man as I Neh. 6. 11 flee? &c. and of those Worthics recorded in

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that

that little Book of Martyrs, of whom the World was not worthy, who Subdued King-Heb. 11. 33. dams, stopped the mouthes of Lions, quenched the 24.35 I Cor. 16. 13 violence of fire, efemped the edge of the fword, &c. This is to quit your selves like men. It is a Prov. 1. 33 mercy to be kept, not only fafe from dangers, but free from fear ofevil. Lastly, Zeal is placed in the Soul, as a fire Why Zeal is (or a Coal from the Altar) to warm all the Afplaced in the fections, and make them feeth and boil. Soul. How to act Act your Zeals Zcal. I To amend what is amiss, both in your felves, and in others; and in your felves first; First cast the beams out of your own eyes, and then pull the motes out of your Brethrens eyes. Mat. 7. 5 Zeal is a good Inceptor and promotor of Reformation both at home and abroad, and begins it at a mans heart and house. Bee zealons Rev. 3. 19 faith Christ, and amend. Where Zeal is wanting, fin is cherished and unpunished; where there is no fire, there is no purging out of dross, nor separating between the precious and the vile. The work of Reformation is carried on very coldly, when mens affections to good, and against evil, are not hot. 2 Act your Zeal to do good works, this will make you forward to them, and in them. Ccl. 1. 10 This Christ aimed at, and intended, in your Tit. 2. 12 Redemption, when hee gave himself for you, to purifie unto himself a peculiar people, zealous of good works. Where Zeal is small, good works are few, and little. Bee zealous in 5 Cor. 8. 3, 4 acts of Charity; bee you willing (as the Macedonians were) to your power, yea beyond your power, to minister to the Saints.

LIL

3 Especially

3 Especially act your Zeal for God, for his name and glory; as Phineas did in killing Numb, 26, 17

Zimri, and Casby.

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And Moses who was meek in his own cause, Numb. 12.3 (and very cool) but hot, and inflamed with pangs of zeal in Gods cause; as when hee saw the Calf, and the peoples dancing. Pans was Exed. 32. 19 quiet in his own quarrel, as with the Galati-Gal. 1.12 ans, desiring them to bee no better affected to him, than he was to them; but much stirred in Gods Cause, as against Elimas, who sought to turn the Deputy from the saith, whom hee calls the child of the Devil, and full of all an-Ad. 1319, 19 righteon snefs.

bath consumed mee, because mine enemies have Plal 119. 139

forgotten thy Word.

For his Sabbath, as Nebemiah, who conten- Neh. 13. 17

ded with the Nobles of Judab, for not redref-

fing the prophanations of it.

For his House, as David and Christ, who were eaten up with the zeal thereof, and as the godly Kings of Judah were to purge the

fame.

For his Worship and Service, to perform all holy duties with heat of affection, and with fervency of Spirit, or all the might of the soul, as Paul exhorts. Beefervent in Spirit, serving Rom. 12; 11 the Lord. As Apollos, being fervent in spirit, spake, and taught diligently the things of the Lord—pray, hear, tead, meditate, &c. zea-Ac. 18, 25 lously; for duties without zeal, are like a Sacrifice without fire, or society unburnt, that is unpleasing, and unacceptable to God. For want of Zeal, both your affections and actions Dd 4

are luke-warm at most, neither hot nor cold; a loathsome remper, for which God will spue both you and them out of his mouth, as hee

Rev. 3, 15, 16 threatned Landicen.

Heat preferves life, both Natural and Spiritual. When heat goes out of your Affections to God in his Worthip, then the life of Grace goeth out of your hearts.

Zeal is the Cream, Flower, the very chief and best of all your aft ctions; therefore it doth

properly, and of due belong to God.

Gal. 4. 15, 16 swades the Galathians to do theirs, viz. always, and not only when hee is present with them.

To kindle this holy fire of Zeal in you, fludy Affestions as well as Notions. Have your spirits in your hearts, and exercise them in your affectionate pursue of good, or about practical things, as well as in your heads, in the invention and disquisition of truth: for too much intention of the mind about things meetly speculative, hinders the intention of the Affections about things practical. Hence wee see in experience, that though more knowledge bee found in men of great parts, who give themselves to speculation, yet more zeal (often) is found in persons of meaner parts, who give themselves to the affectionate exercise of Godlines.

10 Rule Try

The Tenth and last Rule is, Try Affections, whether they bee true or false, right or wrong, real or counterfeir.

The Rules given you to guide them by, are marks or figns to try them by; you may try them by

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Sr . The Properties.

22 And Effects of them.

By the Properties of them, which are fix;

the Affections are good, if they bee

Right for Objects. Do yee love, defire, 1 By the prodelight in, hope for God and good only? Do perties of them yee hate, fear, flye, mouth for, are angry at these fix. only that which is evil, Sin, above all as the greatest evil?

2 Sincere for Acts and Ends.

I For Acts; are the acts of your Affections real, not hypocritical, or feigned? Do yee love God really, with all your heart, foul, mind, strength? Do yee love your Brethren, Mark. 12: 30 not in word and tongue; but in deed, and in 1 loh. 3. 18 truth?

Do yee hate Sin really, from the bottom of your heart, and do yee repent really of it? Are yee really zealous for the Glory of God,

and the good of Zion?

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Do yee prefer God and his glory in all your affections before your felves, and the things that concern you? Defire yee Gods glory more than your own; grieve yee for Gods dif-

honour more than for your own?

Do yee prefer the publick good before your own private, in your affections as well as in your judgement? Doth your joy for publick Mercies, when things go well with Church and State; swallow up your grief for your own affections; and is your Joy for your own welfare, swallowed up with grief for publick Calamities, or when things go ill with Sion?

Affections thus acted are right; but if yee differable affections, as Love, Joy, Harred,

Zeal,

Zeal, &c. Or make a fnew of any affection that you have not, or of more than is in you; when your fnew is great, but your affection

small; this is Hypocrific.

2 Are your Affections funcere for ends, and grounds? Do yee affect good for goodness fake, as God, his Word, Waies, Servants, for the goodness that is in them? Do yee love Christ, not only for his benefits, but for his beauty? as the Spouse did, because he is white and ruddy (fairer than the Sons of Men) the chiefest of ten thousand, and alregether lovely, hereupon the Spouse calls him her Beloved.

Do yee hate Evil for Evils fake; as all Sin for the evil that is in it; or as it is Sin, that is, a transgression of the Law of God; and contrary to his holy Names, Will, Pleasure, and Glory; and a Coal from Hell, because it blacks

as well as burns?

Do yee desire Gifts and Graces, not for credit, profit, praise, preferment, but to the end yee may conquer corruption, and do God service?

Do yee affect Spiritual things for Spiritual ends, to make you more holy and humble in your felves, more ferviceable and acceptable to the Lord?

Affections thus grounded and ended are

right.

Third Property is, Moderate for measure, Are you vigilant and diligent to keep your affections within due bounds, and to maintain the same, as those that live near the Sea are to keep up their Sea-banks? Are you fearful left yee should love, defire, or delight in any Creature,

Cant. 5. 10

Verfe 16

Creature, or grieve for any worldly lofs or

croß over-much?

Fourth, is, seasonable for time and occasion, Pal 1: 3 for good affections are part of that fruit which the bleffed man brings forth in his feason, Affections in season are ripe fruits; there is maturity and beauty in them. As to everything; Ecclef, 3. 12 fo to every affection there is a feafon, faith the Preacher, a time to weep and mourn, and a time to laugh and rejoyce; a time to embrace (which is the act of the affections) and a time Ecclef. 30 415 to refrain from embracing. A time to love, Verse & and a time to hate.

Do yee rejoyce and mourn, love and hate, fear, or are bold, in season? That is, when God gives you just occasion for it, or calls you to it; are your Affections pliable and suitable to Gods dealings and compliances with his

Providences?

Seasonable Affections are good Affections. On the contrary, do yee rejoyce when you should mourn, or mourn when you ought to rejoyce? Have yee a defire to do the business of your Callings, not in season, but at such a time as yee should spend in prayer, or in hearing the Word? Do your Affections make the duties of your Callings (general and particular) clash and thrust one another out of place and time?

Unseasonable Affections are like Snow in Prov. 26. 1 Summer, and as Rain in Harvest, uncomely,

uncomfortable and unprofitable.

The Fifth, is, constant in their course. Are vour Affections, not sudden flashes, or fleeting Motions stirred up by fits only, or upon extraordinary

ordinary occasions, and quickly vanish > But are they the constant frame or byas, the Cur-

rent, Grain, and pulse of your Soul?

Are your hearts constantly carried out towards God, and his Grace, by all the liking affections of the Soul, as Love, Defire, Delight, Hope, &c. and continually fet against Sin, with all the disliking affections of the Soul, as Hatred, Grief, Anger, Fear, &c.

Though the proper course of your affections bee sometime obstructed, or perverted by corruption and tentation; as a stream of water may bee stopped, and a Plant bended-down to the ground; yet when that sorce is removed do not your affections return to their proper course again? as Water doth when the stoppage is taken away, and as the Plant lists up it self strait again, when the hand that bended it is taken off.

Do yee strive to hold fast, as the course, so the pace of your love; yea to amend it; as the Truth, so the Temper or heat of it, yea to increase the same -- to hold fast your first love to God, and his waies, and not to leave the

Same as Ephesus did?

Constant Love, Desire, Fear, Zeal, &c. are

good Affections.

The fixth and last property of good affections, is, they are unchangeable, and invincible in their bent. Can nothing take off your affections from God and good, nor alter the byas or course of them? but as yee have loved God, and hated Sin, yee are resolved (through Grace) yee will love him, repent and result Sin as long as yee live. As yee have frequented

Ier. 31. 3

Ordinances, delighted in good duties, and avoided evil waies, and persons, yee will do it. and hold on even till death; and if these and the like things make you vile, you will bee more vile. Do the things that tend to quench affections, inflame them, and make them burn hotter, as Frost doth Fire in Winter, per antiperistalin ?

Unchangeable love is true love, fuch is Gods love to us; and invincible hatred against

Sin, is right Hatred.

Ich. 13. 1 As when a man will own the waies and people of God: though that Sect, and those waies bee every where spoken against; yea, though the World hate them, though they bee under the Cross, that is, opposed, persecuted, and you may come to fuffer, or share with them therein. This is to love the Sun in an ecliple. a Jewel in the mire; Gold in the fire -- Yea, do you love them, though they feem not to love you, or to make an unantwerable return to you. Such was Pauls love to the Galathians, Gal. 4, 13, 16. though they counted him their enemy, and to 19 the Corinthians, though the more hee loved 2 Cor. 12. 15 them, the less hee was beloved of them. Such was Davids love to his enemies, though they Plal 109.4, 5 rewarded him evil for good, and hatred for his love. So much of the properties of good Affections.

2 Try them by the Effects.

2 Try Affedi. 1 Do they draw you nearer to God, Christ, ons by the ef-Heaven, to walk with him, and wait on him, fects. and after grace and ftrength? Do they further your Communion with the Father, and his Son, and conformity to him, and carry you onwards

onwards to God, and glory as the feet and

wings of your foul?

a Do your Affections prepare you to holy duties, and put you forward to them, and in them, and further your obedience, as the wheels and fails of your Soul, as strings put in tune, which make the Instrument fit to bee played on?

3 Do your Affections help you in efchewing, or over-coming of evil, as well as in your obtaining of good? Do your affections turn you from, and let you against evil, and keep you from it you date not sin because you have

it, and you fear God?

Affections have a great stroke in your es-

chewing of evil, and doing of good.

These are all good fruits, and those Affections are good Trees which bring them forth.

On the contrary, If your Affections,

vou to called it good, or good evil; or to frand in defence of any evil, as fonab did of his Pation before the Lord, That hee did well to bee angry even unto death.

2 Draw you away from God, and go a

whoring after vanity.

3 If they indispose you to duties, takeoff your appetite and edge to them, or put you out of frame for them (like an Instrument out

of tune.)

Doth your love, grief, fear, joy, anger, &c. make you unfit to pray, hear, read, meditate, &c.? Or do they make you backward to duties of Charity, to pitty and relieve others necessities, or to termit private injuries? Such are the

Jonah 4.9

the jarres between Husband and Wife, which Pet. 3.7 hinder their prayers: I frael hearkened not un-

to Meses for anguish of spirit.

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4. If they disquiet your souls, trouble and unlettle them, and cause a Tempest in them, as Grief did in David, when hee said, Why art thou plate 42. 13 disquieted, O my Soul, why art thou cast down within mee? and Anger in Jonah; fear in the Jaylor, which made him draw out his sword to kill himself, supposing the Prisoners had escaped; and desire in Rachel for children, Give Gen. 30.1 mee children, esse I de, said sheet o Jacob.

5 If they put the body into a languishing condition, as Amnon's love (or lust rather) made

him look lean from day to day.

Worldly forrow caufeth death.

6 If your Affections mif-guide Tongue or Hand, as Paffion did

Moses his Tongue; when Israel provoked

his Spirit, hee spake unadvisedly with his lips. Plat. 106.33

And Jeroboams hand, to apprehend, or

fmite the Man of God, which had cryed against the Alrar in Bethel; Passion moved him to do it, and God punished him for it; that hand 1 King. 13. 4

was dryed up, fo that hee could not pull it in

It is not good, nor fafe for any man; who is either great or good, to speak, or strike in

rash anger.

Speeches and actions are the fruits of the Affections, by which the Affections may bee known to bee either good or bad, as the Tree is by the fruit.

If your Affections disturb Reason, draw you away from God, indispose to duties, disquiet

the

the Soul, macerate the Body, mif-guide Tongue or Hand, they are not right.

Queft. Why foodld wee try affections?

Why wee Cions. 41

Icr. 17.9

Answ. I Because they are the pulse of the should try affe- foul, and by the frame and temper of them the state of the foul may bee discerned, as the state of the body is by the beating of the pulle.

2 Because there is much deceir in them; for a great part of the hearts deceitfulness lies in the Cheats and Couzenage of the Affections; The heart is deceitful above all things, and defperately wicked, who can know it? But more of this afterwards.

So much of the Rules for governing the

Affections.

Six Realons for governing the Affections.

The third thing is the reasons of it, why yee should give all diligence to govern your Affections.

Reaf. 1 Because, such as the Affectionis art, fuch is the man; good affections are a good treasure, hid in the heart, which makes the owner a good man; out of which hee brings forth good things. God accounts of a man according to his affections, and describes him by them, as hee did 306 by his fear of him, and hatred, or flight of evil; and the bleffed man by his fear of God and delight in his Commandements. God wisheth his people good affections, when hee would have them to bee men after his own heart; O that there were fuch a beart in them, that they would fear mee, faith God.

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Reaf. 2 God accepts your persons and fervices according to your affections; as flee did Librahams willingness to factifice his ton, for th:

Mar. 13.35 1 .87 .

Iob I. I

Pfal. 112: 1

Deur. 5. 29

the deed, and bleffed him for it; and Davids Gen. 22.16,1 affection to build God a House, for the action; God commended and rewarded him for it, 1 King. 8. 18 and built him a house.

If there be first a willing mind, that is, good affections in you, you would do so and so for 2 Cor. 8. 13. God, but want power. God accepts wills for deeds. God looks not so much at the thing done, as at the cheerfulness of the doer. It Servants do service with good will to their Ma-2 Cor. 9. 7 sters, as to the Lord, of the Lord they shall re-Bphel. 6. 7, 8 ceive the reward of the inheritance. A Chriftians persection lies most in affection.

Yea, God is much taken with his peoples affections, If any man love God (saith Paul) the 1 Cor. 8. 3 fame is known of him, that is approved, accepted and delighted in. Christ is ravished with Cant. 4.9 the Spoule her Love, which is, either one of

her eyes, or one chain about her neck.

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Reason 3 Affections are the Root of Spiritual worthip in you, and of your Communion with God therein; they also make Ordinances profitable and comfortable to you as the word yee hear, which doth you no good, if yee do Mal. 2. 3 not receive it into your hearts; as the good Deut, 6.6 ground did (then it will take root, and bring forth fruit) if yee do not receive it gladly, as the convert Jews did, not tremble at it, as the Ad. 2. 41 man of a poor and contrite spirit doth, to 16,66. whom Goddooks with a loving and fayourable eye; and the Sacraments yee receive; therefore the outward elements and acts about them are instituted by Christ, to stir up affections, that your eyes may affed your hearts therein. Affections make Prayer prevalent and

powcaful,

powerful, puts wings into Petitions to flye up to Heaven. A tervent prayer is arraffectionate prayer.

Jam. 5, 16

Ephel. 5.19

Mal 3. 6

4

Affections make melody in your hearts to the Lord, in finging Plalms, and they are a spur, and a whetstone to Christian Communion; They that feared the Lord spake of senone to

another, even in Malachies time.

Reaf. 4 Affections make the life either comfortable or miserable, a Heaven or a Hell to you. How much comfort and solace of life lies in love, joy, defire, and hope,&c. and how much discomfort in hatred, grief, fear, anger, envy? Have not some experience, that the greatest trouble that ever beset them was procured by their own Passions, thereby bringing upon themselves Sutes, quarrels, or other mischiefs, to the prejudice and loss of their goods, Places, Friends, Names, and it may bee Blood?

One inordinate affection may work you a great deal of woe, and deprive you of comfort in Relations, Possessions, yea in life it self, and imbondage your spirits all your daies, and lo become both a fin and a punishment to you, As a Husbands inordinate affection to another Woman (in a conjugal way) more than to his own Wife, tortures and torments him, and obstructs his comfort and content in his Wife, Children, House, or any thing hee injoys, yea his meat and drink cannot please him. like experience is there of a Wives inordinate affection to another man, more than to her own Husband, how doth it bereave her of all delight and comfort in him, or his children, friends,

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friends, yea, in all thee poffetteth ? Unruly affestions are continual vexations, and stand over you, as Masters over the Servants, with Rods in their hands, to scourge and lash you; ons, as love of mony is the root of all evil, fo is Tim. 6.9,10 they are the fprings of manifold transgressilove of pleasures; and love of praise and pre- John 12. 43 ferment is an evil fountain.

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Creatures over-loved, over-joyed, often prove scourges, as Absolom was to David his Pather, and Elies fons to him. Is not there need to govern the Affections well? give them the Reigns, and they will prove like wild beafts. The Stoicks quite abandoned affections for the perturbations of them; Grace doth not rake them away; but takes them off extravagancies, and takes them up to spiritual and celeftial objects and uses. Grace doth not nullifie, but rectifie the Affections.

Reason 5 Because the best men are subject to discover Humane infirmities in their affections. So did meek Moses by passion, who, Plat. 106. 53 when hee was provoked, spake unadvisedly with his lips, and patient Job by passionate expressions, of which hee was convinced and lob 40. 5 humbled afterwards; once have I spoken, year twice; that is, rashly against Gods proceedings, but I am forry for it, I will do fo no more. In paffion David swore Nabals death, Peter cut off Malchim ear, and Jonas Spake angerly to God himfelf. David over-grieved Ab- 2 Sam. 18. 33 folows death, hee should have wished rather he had died for Uriah, whom hee caused to be put to death; Abraham (the Father of the faithful) hewed weakness by fear, which caused him to Gen. 12. 18,19 pray

Prov. 19. 11

Gen. 20.9, 10 pray Sarah (his Wife) to fay fhee was his Sifter, to make others believe a lye; to wit, that shee was not his Wife, for which hee was reproved, both by Pharaoh, Gen. 12.18, 19. and by Abinselech, chap. 20. 9, 10.

Peter also discovered infirmities by fear; Mat. 14.30, 31 when hee faw the wind boysterous, for which

hee was reproved by Christ.

Hence the Saints are described by their Pasfions, when declared to bee no more but Men. not Gods; as Paul and Barnabas faid, when the people at Lyftra reputed them as Gods, and would have done Sacrifice to them; Sirs, why

A& 14. 15 do yee these things? wee also are men of like pasfiens with you. Elias, though hee was a Miracle working man, full of prodigious Wonders, yet subject to like passions as wee are, for hee Iames '5. 17

requested to die in a discontent; hee seared 1 King. 19, 4

death, and fled from Jezabel.

Men are subject to discover weakness in the discovery of their Affections, as of Anger, which a wife man defers and conceals; and Parents, of their love to their children, which fometimes doth hurt, and makes them faucy and prefumptuous. Some give this Rule, Bee cautelous how you make your Affections known in company, for this may expole you to reproof, or reproach.

When Tosephs bowels yerned upon his Brother, hee fought where to weep, and he entred

into his Chamber, and wept there.

If the best men have discovered infirmities in their Affections, wee that have less Grace fland in need to take more care to govern our Affections well.

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Ross. 6 Because Affections make us convertible to God, marriageable to Christ, pliable to relations, and tractable to Good or Evil, Aftestions make a Soul,

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I Convertible to God; for God, at the conversion of sinners, works upon their affections, to draw and gain them to himself, as fear, grief, defire, &c. as hee did upon the three thousand Jews that were converted at Peters Sermon; hee pricked them in their heart, then they faid, Men and brethren, what shall wee do > Act. 2.37 and upon the Jaylor, who came trembling before Paul and Silas, and faid, Sirs, what muf I Att. 16.29, 30 do to bee faved? Affections are the handles of the Soul, on which hee takes hold when hee

would turn it to himself. 2 Marriageable to Christ; hence Christ wooes the affections, when he would win you to himself; by loving Heart-charming Compellations, and Arguments, hee feeks to gain your Affections wholly to himself, as the Husband of your fouls to bee espoused unto him, as he doth the Churches affections in the Canticles. Open to mee my Sifter, my Love, my Cant 5. 2 Dove, my Undefiled; for my head is filled with

den, and my locks with the drops of the night. 3 Pliable to Relations, both to form them, and to perform the duties of them; for Relations are founded in affections, as between Husband and Wife; Affection is the glue that makes their hearts to cleave one to another, Ephef. 5. 31 between Parents and Children, Maiters and Servants, yea the band and knot of Friendship is tyed by the Affections, as between David 1 Sam, 18, 1 and Jonathan. The foul of Jonathan was knit

with the foul of David, and Jonathan loved him as his own foul.

4 Tractable, either to Good or Evil, to Truth or Errour, Here take notice of a three-

fold Policy of Satan.

Todraw men from the Truth, and from Ordinances, hee labours to bring the Ministers of Christ into distaste in the affections of their Hearers, and by that means their Doarin and Duties into dislike in their judgements.

hee first works upon the affections to bring the persons that broach them into savour with their hearts, and thereby to insinuate their opinions into their minds. Satan seeks to convey the poyson of Errours, and Heresies, into your Understandings in the pap of your affections. Satan teacheth Hereticks to teach by perswading, that is, first, to inveagle peoples Affections, and then to insuse into them their opinions: But Truth perswades by teaching, that is, first informs the Understanding, that excites the Affections, to imbrace it, or to sollow the Truth in love.

Ephel. 4. 15

3 To draw men into fin, hee first indeavours to intice, and intangle, or bewirch the affections, and by them to blinde and corrupt the judgement. Thus Satan drew Eve to eat the forbidden Fruit, and beguiled her; Eve by her interest in her Husband, Adams affections, deceived him, and drew him to eat also. Affections are Eves deceiving the Soul, and being deceived by the Serpent.

Affections let the wit on work to devile Arguments to defend that which pleafeth them.

There'

Geni 3. 6 Verle 12

Pray and be-

leeve for new-

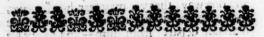
and affections.

ness of heart

Therefore suspect your Judgements in those things wherein Affections are deeply intereffed and ingaged.

These Reasons well weighed will discover a necessity of governing the Affections well.

Now for a closeslet me commend one thing more to you, to help on all the reft; that is,



Begge of God, and belowe in God, for Newnels, and for Soundness of Heart and Affections.

I COr Newness of Hearr and Affections, ac-

cording to his Promife.

I For a new-Heart, lay hold on that Promile by faith, and plead it to God in Prayer; A new Heart will I give thee, and a new Spivit will I put within thee. If God fay, I will do it, Ezek. 36. 36 who are thou that dares contradist God, and

lay, hee will not doit ?

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2 For new Affections, wherein confifts a great part of this New Greature, or of Christ formed in you: that God would turn your aftections into Grace, your affections of love? fear, joy, grief, into the grace of love, repentance, joy, fear, &c. Or transplant them out of Egypt into Camaan.

Thus pray, and beleeve in Gods

I For New love to God. To this end God For new Love. hath promised to circumcife your heart, and Deur. 30. 6 the heart of your feed; to give his Spirit into Ezek. 16. 27 you, who is a Spirit of love, to shed his love Rom. 5.5. abroad in your hearts, which will inkindle,

yea,

1/2 13.13, 14

Pfal. 43 . 4

422 yea inflame your hearts to God. Wee love God, 1 John 4. 19 laith John, because hee loved w firft. The purport of these Promiles, is to make you love God with all your heart, mind, and might. 2 Pray and beleeve for new fear, that is, a For new fear. reverential dread of God, to stand in awe and Pfal. 4. 4 H.b. 12. 28 not fin, the ground of all acceptable fervice -Pfal. 3. 11 for God hath promised to give you one heart, Jer. 32. 39 and one way, that yee may fear him for ever, -- and to put his fear in your hearts, that yee Verle 40 shall not depart from him -- and to put his Spirit within you, which is the Spirit of the Ma. 11.3. fear of the Lord. For new grief. For new grief, that is, godly forrow for fin, for offending to holy, great and gracious a God thereby. To this end God hath promised to take from you the heart of stone (the Ezek. 36. 26 hard impenitent senseles heart) and to give you a heart of flesh, that is, very fost and ten-2 Chro. 34. 27 der, as Josiahs heart was fensible of sin, and of Ad. 5. 31 Gods displeasure for it -- And God hath exalted his Son to bee a Prince and Saviour to give you repentance. 4 For new joy, which is unspeakable and For new Joy. full of glory; joy in the Lord, in his prefence, favour, service. Pray and believe not only for the occasions, but for the affections of joy. To this end. God hath promifed you his Spirit, the Gal. 5. 32 fruit whereof is joy, here it is called the joy of the Holv Ghost. The Disciples were filled Rom. 14. 17 with joy, and with the Holy Ghoft -- and that if you keep holy his Sabbath, then you Ad. 13.53

shall delight your selves in the Lord; make

him your exceeding joy, as David did -- and

that

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that his Servants shall rejoyce, yea sing for joy 16.65. 13,14

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nd at Christ also hath promised his forrowing John 16. 33 fervants, that their hearts shall rejoyce, and their joy no man taketh from them; and biddeth them ask, and they shall receive that their joy may bee full.

our expectation of all good, wholly and only

your expectation of all good, wholly and only from the Lord, and to wait upon him for it. Jer. 14:8

To this end God is stilled the hope of Israel, Romes 13 and the God of hope; that is, the God, not only in whom, but by whom yee hope; who is the Author and finisher of your hope, that begins, confirms, strengthens, and fulfils hope, in psal 22.9 and to his People. God made David to hope when hee was upon his Mothers breasts, and to hope in his word.

Beg of God the accomplishment of all these Premises of both affections and graces, or the

the one turned into the other.

Reg of God, and believe in God for Pray, believes foundness or fincerity of heart and affections, for Soundness free from guile and gall, from deceit and laypoerify, from bitterness and carnality, —for found love, found joy, found fear, grief, defire, Plal. 51.6

860. for this is truth in the inward parts, which the Lord defires, and delights in — for Plal. 119.80 this David prayed, let my heart bee found in thy

Statemers, that I bee not ashamed. A found Prov. 14.30 heart (saith Solomon) is the life of the flesh, that is, a heart that is sincere, pure, quiet, free from deceit, passion, and perturbation, is a preservative to the health of the body; but envy is the rottenness of the bones, it excruciates the soul,

and

AT . 78 . 11 . and dilacerates the body .

Bee aftaid to bee coursened and cheated in and by your affections; for there is great deceir in them, the Lord discover it to you, and heal it in you. Let mee sive you some discovery of deceir in leveral affections, that you may bewall it, and beware of it.

Deceit in love

10hn 16.25

I There is deceit in your love to God, Christ, to men, and to your selves. And the deceit herein is double;

1 In Groupes

In Ground.

In Ground.

There is deceir in your love,

love God for himfell, when indeed you do but love his benefits hee bellows on you, his Corn.
Wine and Oyl, &c. Not him, but his, and fo love most your selves therein.

This deceit may bee thus discovered, when God turns his hand against you, takes his good things from you, and inflicts evil upon you, then you change, at least abate your affections to him; you will love him no longer, or not fo well as yee have done. This is deceitful love.

Whereas it changes of Gods Providence towards you, can make no change in your affections to God, but yee love him still, even though hee corrects, frowns, chides, yea strikes you, and resolve (in Gods strength) though hee slay you, you will love him.

This is found love.

There is deceit in your love to Christ. Ye peceit in love think yee love Jesus Christ for himself, and to Christ. for the beauty, excellency, and amiableness

that

that is in him; when you love him but for your own ends, to ferve your turns, or for Carnal religions, to get honour, profit, praife, or preferment by him, to fit at his right hand, or at his left, in his Kingdome, to reight with hims which was the request of the Mother of Zebedess children to Christ for her two Sops,

Mar. 20 21

This deceit may bee thus discovered, that ye can love Christ.

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when hee is exalted, and Hofama'd, adored, and glorified, magnified in himself, and in his Cause, Servants, Ordinances, But when Christ is accused, condemned, reproached, mocked, spir upon, buffeted, persecuted, crucified, either in his person (as hee was upon earth) or in his Cause and People.

Now in the world (though her bee glorified in Heaven) then your heart is alienated from him, yee love Christ little, or not at all.

loayes, or you get profit, or praise, or peace,

and fafety, or the like by him-

But when you are disappointed of your carnal expectances from Christ, and on the contrary, called to bear his Cross, and to suffer for his name, to bee hated of all men for Christs sake, then your hearts with-draw from him, leave him, and cleave to him no longer.

This is deceitful Love.

Whereas, to love Christ when crucified as well as glorified, and not to bee ashamed of his Cross; to love Christ, though and when bee suffers in his Cause, and Members, yea when yee your selves suffer with Christ, and for Christ.

This

This is found love, and to love Christ in fincerity, so did John, the Disciple whom Jefus loved, and who loved Jesus Christ, and

Job. 19. 26,17 stuck to him, and stood by his Cross, when all the other Disciples for fook him, and fled.

Decen in love think you love their Persons, and their Grato men,

ces (or them for the same) when indeed yee
love not them, but theirs (or them for your

own fakes.) Ye love nor

I Their Persons so much as their Purses, hoping to receive some profit or benefit by them, as Felix from Paul, as those Jude speaks of, who have mens persons in admiration, because of advantage. Or not their persons, but their praise, because you either are or would be applauded and commended by them. Upon this account the Pharifees loved the people, because they praised them, and cryed them up. 2 Yee love not their Graces (as Wildome, Meekness, Holiness, &c.) but their beauty, or outward adornments and indowments, or their gifts of inrichment, ornament, and preferment to you. Some men in marrying godly Women, think they love and defire them for their Graces and good parts, when indeed they love them but for their Goods, or Portion, and Beauty.

This Deceit may bee discovered,

Though they (whom yee pretend to love) continue the same for godliness they did before, as holy, humble, meek, &c. yet if their outward condition bee altered, they are grown poor, small, despised, deformed, or diseased, yee take your love off them, you cannot love them

86. 24. 26 haic 16 them, when they are low, and fick, and contemned, as you did when they were great, rich, and honourable in the world; your love to others rifeth or falleth as their outward condition ebbs or flows.

This is deceitful love, a very Cheat; such 10b 6. 15 was the love of 30bs friends to him, who dealt deceitfully, as a Brook that is dry in Summer, when there is most need of it; they loved him in prosperity, and loathed him in adversity; Lam. a. and of Sions Lovers, who in her distress became herenemies. No better proves the love of some Husbands to their Wives, who when they have gotten their Portions, and satisfation of their desires, do little affect either their persons or their graces.

2 Though those (you think you love) continue the same, both for grace and goods, for piety and ability, yet if you see they exercise their grace and bounty, or extend their goodness, to others, not to you, or more to others than to you, that damps and decaies your love

to them.

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This is deceitful love.

Whereas if you continue to love others, (especially the Saints) though they bee poor, or persecuted, hated, imprisoned; No outward afflictions can take your affections off them, but yee love them in a Prison as well as in a Palace, in trouble, poverty, and disgrace, as well as in peace, plenty, and honour,

This is a found fincere love, like gold tryed in the fire. Such was One fiphorus his love to Paul, who fought him out very diligently, Tim, T. 16,

when hee was prisoner at Rome, and oft re-17

freshed

freshed him, and was not ashamed of his chain. Such was the love of the Primitive Christis

ans to the Marryrs.

3 Though they exercise their grace and bounty towards others more than to you, yet vee love them, and rejoyce in the grace of God in them when so acted, as Paul and Timethy did in Philemons charity and liberality to others, Wee have (fay they) great juy and confor lation in thy love, becamfe the bowels of the Saint are refreshed by thee, Brother, though not their bowels. The Apostle John rejoyced in Gains his fincerity, that hee walked in the Truth; and in his charity, that hee shewed kindness both to the Brethren, and to Strangers.

This is right Love.

4 There is deceit in love to your felves. Yee Deceir in love to your felves, think yee love your felves, when indeed you love not your felves, but your lusts, to serve and fatisfie them, not your fouls (which are your better part) but your bodies, to deck, pamper, and please them, as Dives did his; Luk. 16, 10 and others theirs, who made their belly their

god, of whom Paul complains.

This Self-love, is Self-deceit, which is thus detected. If all go well with body and outward man, then you are little folicitous about foul or inner man, how it fares, or what becomes of it.

Yea such Self-love is Self-hatred, because you love those things which are indeed hurtful, and destructive to the soul, as the world, and fin; fleshly lusts which war against the foul; and so you take part with your greatest enemies against voir selves.

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Philem. 7

3 Joh. 3 Verle \$

Rom, 13. 14

Phil. 3. 19

i Pet. 2. 11

Seeing there is to much deteit in Love, pray to God to make your hearts found in

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There is a fecond deceit in Love, to wit, 2 There is Deas in the ground, to in the flew of it, when yet ceit in the flew wordlove in your mouths, but do not act of Love, it in your hearts, nor with your hands; this is your life or labour of love, heart-love, or to love in deed, and in truth, as John exhorts. The 1 Joh 3. 18 other is but the colour or shew of Love, Liplove, or to love in word, or in tengue only, as Exekiels hearers did, who shewed much love with their mouth, but their heart went after Ezck. 33.31 their Covetoulnels.

There is Deceit in Defire, this is four- Deceit in Defold fire fourfold.

1 Unsatiableness, 2 Fleshliness, 3 Idlenefs. 4 Baseness.

1 Unfariableness. You think you defire I Unfariable no more but a competency of outward things, nefs. food convenient for you, as Agur did, and if Prov. 30. you had fo much, you would fit down content and fix there; whereas your defires are vast, boundless, restless, endless; which thus appears, when you have gotten that proportion you defired, you are not therewith fatisfied but delire more. As if you propoled fifty pound per annum to your felves, as the bound of your defires, when you have gotten that, you would have more, it may bee a hundred; so that the informent of your defires in the things of the world, is but like drink to an Aguish man, which increaseth thirst; so do goods to covetous Defires: hence the more a man hath, the more hee desires. Such are deceitful Desires. Whereas

Whereas the accomplishment of moderate and lober defires is like drink to a healthful man, which fatisfieth and quencheth thirst.

a Fleshliness.

The second Deceir in Desires is Fleshlines. Yee think your Defires after the best things are spiritual, right and good, when they are no more than carnal; because the grounds and ends thereof are felfish and fleshly: You defire the Spirit, Grace, Gifts, and Ordinances of Christ, the communion of Saints, not to exalt the Name, Glory, and Kingdome of Christ, nor to promote your service to God in your Generation, but to fet up, and advance your selves thereby, to get praise and preheminence, to bee accounted the chief, to serve your turns of God; making these things asit were a bridge to your own ends.

Yee covet Spiritual Gifts, not that yee may excel to the edifying of the Church, as Paul directs, but that yee may bee accounted the only excellent ones. Simon Magus pretended great defire of the Gift of God (for the worthiness of it) to wit, to confer the Holy Ghost by imposition of hands, but hee intended his own ends only therein, to wit, profit and credit.

A&, 8, 18, 19,

20

Yee desire Grace, not to make you holy, humble, pure, or to burn within, but to make you glorious and famous, and to Thine without.

These are deceitful Desires, and the Deceit

of them is thus discovered.

When there is a separation between the things you defire, and the ends you propound. to your selves in desiring them; yee have design

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red Christs Gifts, Graces, Ordinances, Communion of Saints, and the like, to the end yee might get a name, and bee had in honour; &cc.

But when you fee these things will procure a man no honour, favour, reputation, or preferment in the World, but expose you to reproach, contempt, perfectition, and the like; then the edge of your defires after thefe things is blunted, or taken off, and turned away; let any take them that will, you had rather bee quiet, and have the Worlds favour without them, than bee troubled with them, and difgraced for them.

These are deceitful Desires.

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Whereas if your Defires stream after Spiritual things, for the beauty and excellency you fee in them, out of true and pure love to them, whatever the World thinks or fays of them, or does to you for them. Opposition, Contradiction, Perfecution, cannot unedge or. cool your desires after God, and his Grace, Christ and his Spirit, and Troths, and waies; the Saints and their Communion, Heaven and its Holinels, as well as its Happinels.

These are sound and right Desires; Thus David desired of the Lord that he might dwell Plat 27.4 in the House of the Lord all his daies, to behold the beauty of the Lord, and to inquire in his Temple.

3 Idlenefs. The third Deceit is Idleness, when yee defire things without use of means to obtain them. Thus the Soul of the Sluggard defi- Prov. 13. 4.8 reth, and hath nothing; fuch were Balaams de- 21. 25 fires, to dye the death of the Righteous; but hee would not lead their lives. Many would Numb, 23. 10

go to Heaven, and get Grace and Gloty, but take no pains for them; Unactive Defires are deceitful. Sincere Desires put forth indeavotirs fuitable and proportionable in purfute of the things defired; as David; They that Pal. 119.2, 3 feek God with the whole heart, they do no iniquity, they walk in his wales. Those Defires are deceitful, which separate the end from

4 Balenels.

Pfal. 27. 4

the means. The tourch Decest is balenels. When you fecretly prefer in your hearts forme thing that is either bad or mean, before the best things which vee pretend to defire most, and you would not part with it for the fame.

Some prefer their goods before Christ, and Heaven; as the rich man that came to Christ. pretending an earnest defire of Salvations for het came running, and kneeled to Christ, and asked him, Good Mafter, what fhall I do that I

Mar. 10. 17

Mar, 10.21,22 ferred his Possessions before his Salvation; for when Christ put him to it, to fell all hee had, and give to the poor, and hee should have treafure in Heaven; hee went away forrowful, for hee had great possessions.

Others will not leave their Sins, their Pride, Coverousnels, Intemperance, Uncleannels, &c. no not for a Saviour, or for Salvation, and break with God upon these termes.

This Deceir is really discovered when Christ calls men to leave their Darlings, whether lusts or creatures for his sake. These are deceuful desires; pray God to make your heart fincere indefires.

Deseit in joy fer your leives and fer others

3 There is Deceit in Joy, and that for your I There felves, and for others.

may inherit eternal life ? but in his heart hee pre-

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? There is Deceit in Joy for your selves, a In Joy for that is Carnality in two particulars.

1 You think you rejoyce in God, and his goodness, and in outward things but as tokens of his love and favour to you, whereas you rejoyce meerly in the Creature-comforts yee injoy, as Meats, Drinks, Relations, Poffeftions, Preferments: which is discovered thus: When these outward things are taken from you, then you have no joy in the Lord. When worldly Comforts are gone, and worldly Croffes come in their room, you can think of nothing in God to make your hearts rejoyce in him. Not his All-fufficiency, when you are poor, nor his love to you, when you are hated of all men for his fake; nor his prefence, when lovers and friends for fake you; nor his favour, when you are in diffrace; nor his power, when yee are in danger.

Jonahs Joy (chough exceeding great) in the Gourds was not good; for when that was Jonah 4, 6,8,9 withered, his joy was gone (at prefent) both in his God, and his Life; for hee wished himself dead, and faid, It was better for him to dye

than to live.

2 Youthink you rejoyce in your Spiritual state by Grace, and in what God hath done for your fouls, when your joy is occasioned and excited by temporal things only, and dorn not grow from any found root in you; as,

1 Not from truth of grace, but meetly

tom excellency of parts.

2 Nor from faith in God, you do not retoyce beleeving, as Peter Speaks, your joy en- 1 Pet, i. 8 ers not into your heart, at the door of faith, as.

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434 Rom 15. 13 Paul hints, your joy is not the joy of faith, but of fin. Phil. 1. 28 3. Not from righteoufness, especially of Christ applyed by faith, from hence followeth peace of conscience, and from peace flows joy Rom. 14. 17 in the Holy Ghoft, as the Apolite doth metho dize them, but from an inward conceit, and outward appearance of your own righteouf-Mat. 23. 28 nels. Such was the Pharifees joy, because they appeared outwardly righteous unto men, but within were full of hypocrific and iniquity. Teb 20. 5 Such is the joy of the Hypocrite, which is but for a Moment. 4 Nor from the Testimony of a good conscience, which is the living Spring of lasting 2 Cor. 1. 12 joy; but from the praise and applause of men, Such was the Pharifees joy, because the people Rev. 3. 1 commended them; or Sardis her joy, because thee had a name that thee lived, but was dead, 5 Nor from Affurance of Salvation, as that your Names are written in Heaven; but from your exploits, victories, or valiant alls; where as Christ bids his Disciples rejoyce, not in this Luk. 10, 20 that the Spirits were subject to them, but is ther that their names were written in Heaven. 6 Nor from the exaltation of Christ though with a depression of your selves, which was John Baptifts joy, that Christ mustin Toh. 3. 20,30 crease, and he must decrease; but from theer altation of your felves, that you are better that Luk. 8. 11 they. Such was the Pharifees joy, when her thanked God, hee was not as other men are por as that Publican. Such like was the Co rinthians joy, that they were not like the ince fluous perfon, therefore they were puffed in 1 Cor 5. 26 Pani

Panl tells them their rejoycing was not good, vet mines 7 Nor from a taste of the joys of Heaven;

the first fruits of Glory, or Grapes from Celestial Canaan; but from a favour of Creature-

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This is deceitful joy; and the deceit thereof is thus discovered; when carnal delights are gone, then yee can take no joy in spiritual things, as in your Relations to, and communion with the Father, Son and Spirit; in holy duties, as prayer, meditation, hearing, reading, nor in the exercise of Grace, nor in Chri-

stian experiences.

But if yee rejoyce in the Lord, how ever things go here below; and in your spiritual Condition, Interests, Priviledges, Evidences, Hopes, in your Addresses to God, recumbences upon Christ, &c. amidst all outward Cala- Hab. 3, 17. mities and miseries, as Habakkuk, who resolved. I will rejoyce in the Lord, I will joy in the God of my Salvation, although the Figtree shall not blossome, &c. that is, though fruits should fail from trees, and meat from fields, and flocks from folds, and herds from stalls, though all should bee gone, and nothing left, yet should hee finde sufficient matter of jdy in the Lord; the Apostles, when they were beaten, went away rejoycing, that they were accounted worthy to fuffer thame for Christs Name Paul and Silas lung praises to God, Ac. 16. 25 (out of joy of God and his Grace) armidnight in prilon, when their feet were falt in the Stocks. If your joy in Spirituals catrip your grief for Temporals. This is found joy indecd.

2 Deceit in joy for others.

There is Deceit in joy for others. Yee think yee rejoyce in the wel-fare of Sion, that peace is within her walls, and prosperity within her Palaces, that her children are the head, and not the tail, and the Gospel runs on and is

P61. 106. 4, 5

glorified; that you rejoyce in the gladuels of Gods Nation, when you fee the good of his chosen; when indeed yee rejoyce therein for your own takes, as having or hoping to have a part therein, or to fare better thereby. This

Deceit may bee thus difcerned.

1 When things go well with the Church or Cause of God, but ill with you; Grief for your own trouble makes you hang your Harps upon the Willows, and puts your hearts our of time, for rejoycing in the profperity of Gods Caule, Church, or Cholen; you cannot take comfort in it, as if it was your own; you make not Sions joy your delightsyea you have no joy for others, if none for your lelves.

2 When things go well both with Sion, and with your felves, with the publick, and your own private; joy for your own profits, pleafures, honours, fwallow up all your joy for Siens prosperity, as a greater light doth the less. This is deceirful joy; whereas if with the Jews yee can prefer Jerufalem before your chief joy; and with Punl, rejoyce more in the liberty of the Gospel, than in your own (yea though yee bee in bonds) and in the well-doing of the Churches and Saints, than in your own; yea in your sufferings for them, as Paul did for the Coloffians. This is found joy. Pray God to make your heart found in

Pal 137. 6 1 Tim. 2. 9

Col. 1. 24

joy.

The

The fourth Deceit is in Sorrow, or Grief, Deceit in for-Both for your selves, and for others. 2 For your felves, and that for Sin and

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SI Of the Motive to it. 22 Of the Manner of it.

There is Deceit in your Sorrow for Sin, in respect of the Morive to it. You pretend to mourn for Sin, as it is a breach of Gods Law, an offence and dishonour to God; or out of loye to God, and hatred of Sin; when the main Motive to it, is, the Wrath and Judgements of God, shame and punishment from men, the terrours and horrours of conscience. Such were the Principles of Cains, Sauls, Ababs, Fudas's forrow for their fins.

This Deceit may bee thus discovered,

I If there was no Hell to punish, no day of Judgement, nor account to bee given, your fins should never cost you a tear, or a figh.

2 Or when your fins are fecret, and cannot bee known by men, nor you come to difgrace or penalty for them, then you are little or not

at all grieved or troubled for them. 3 If Conscience would hold its peace, keep it felf quiet, and not check or fmite you for your fines your hearts would not melt, or mourn for them.

Sorrow only for the Effects or Confequents and of the C of Sin, is deceitful forrow.

2 Deceit in forrow for fin is in the manner of it, when it is in the face, not in the heart; in word, or hew, not in deed and truth, When you

row for your felves and for others. I For your felves in forrow for Sin.

telves in for

felves and for

you from to bee forry for your fine, and fay you are so, but are not; and your forrow goeth no deeper than the root of your Fongues, and is no more than (as one calls it) a little fashionable wind. Such was the sorrow of the Pharisees, who dis-figured their faces, and disguized themselves; that they might appear un-

Ifa. 58. 3, 5

to men to fall; and of the Jens, who put on a mourning habit and potture—firey bowed their heads as a Bultuth, and foread Sackeloth and after under them; yet all their forrow, even at a Fall; or day of afflicting their Souls, was featers kin deep, it came not near their hearts, for in the day of their Fall they found pleasure, they allowed themselves to carral pleasures, though they made a flictly of great Ansierity therein,

This Deceit may bee detected by communing! fetioufly with your hearts about two

What pangs or gripes of grief for fins are in it, what contricion, or blushing, or bruifing of spirit, when you make Confession of fin, or profession and shew of forow for fin. Or, what part acts your hearts therein? or do you only put on the Vizzard of Repentance? This is deceitful forrow.

Whether your forrowing makes you leave funning, if not, or if finning make you leave forrowing. This forrow is deceit.

Deceit in for 2102 There is deceit in forrow for Afflictions, tow for Afflicand that both in the

in that both in the Spring, and Spring, and Measure of it.

nent In the Spring or Rife of it When you lye

lye under the afflicting hand of God, yee humble your felves, and fay, the Lord is righteous, hee hath fourged you justly for your fins, you have deserved this, and more, scc. you think you're in your affiction grieved chiefly for your lins, and that you have thereby provoked God to anger, and to finite you, and therefore you resolve to leave your fins, and lead new lives, if God please to deliver or re-

cover you.

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When as your forrow is indeed for your affliction, nor for your fin, or for the anger or difficature of God against you, which appears thus; when your affliction is removed, yee return to your finhes, and Gods anger is no trouble to you; fin is no longer bitter to you, nor the anger of God a terrour to you. than your affliction makes it to. When the evil you lay under is taken off, you are prelently cheered, though your fins (the cause thereof) remain with you in their guilt, filth, and power; and though God bee not pacified towards you; when the Plague of Froggs was upon Pharaob and his people, then hee was humbled, and begged prayers of Mofer and As; Exod, 8.8 ron to God, for removal of this Judgement, and promiferh amendment, to let Ifrael go; but when Pharaoh faw that there was respite (the Judgement was with-drawn) then hee hardened his heart, and would not let Ifrael go; fo by finning again, hee provoked God to plague him again, as by Lice and Flies. This is deccipal forrow; fuch like was Ifraels for-Tow, when he flew them then they fought him, ne- Pfil. -8. 34, peribelefs they did but flutter him will heir lips, 35, 36,32

and lied state bine with their tangues, for their

beart was not right wish bim.

The fecond Deceir of Sorrow in Affliction is in the measure of it, when it makes you dull heavy, unfit for any thing that is good; when it stupifies your and makes your hearts 2 Sam. 25. 37 to dye within you and you become as a stone

as Nabal did.

Then it is decentual grief, it deceives you,

and destroys you.

Secondly, There is deceir in your Sorrow 2 Deceit in forrow for others, for others, as for Sign mileries, for publick Calamities, you think you lay them to heart, and are truly touched with the fende of them. and mounn for them, when your Sorrowis chiefly for your felves, because you either bear or fear a share of them; that they do or may befal you. To you mourn not fo much for the Churches mileries, as for your own.

This Deceit is thus discerned.

When things go well with you, and ill with the Church and people of God, you are little affected with their case; you are not grieved for the Afflictions of Joseph, but drink Wine in bowls, and chant to the found of the Viols: yourdo not call your comforts Ichahods (as Phinese wife did her child) when the glory is departed from Ifrael. You do not like Nehemiah, who looked with a fad countenance (for hee had a forrowful heart) even at the Kings elbows when hee understood by Hanami the misery of Jenusalem.

When things go ill both with Sion, and with your lelves, doth grief for your felves Swallow up your forrow for Sien? This is

deceit-

Amos 6. 6

1 Sam. 4: 21

Neh. 3. 3, 3

deceirmi. Pray God to make your heart lound

Fitthly, There is Deceit in Fear, as Servill- Deceit in Fear,

ty, Partiality, Fancy.

V

i Servility, you conceit you fear God, and i Serviley,

God, as the chiefelf good, when you lear fomething more than God, as Hell, and Man.

You fear Hell, and puniforment, more than God, or God only for thele, you fear God for his Power, Wrath, Juffice, and Judgements, as Slaves do their Task-mafters, as the Dog doth the Cudget. Thus the Re-Iam. 2. 19 probates and the Devils fear God, who have him, and with there were no God; this is fervile fear. You do not fear God for his good-Hol 3. 5 nels, as Sons do, though there were no Hell, Wrath, or Judgement; this is right final fear, and it is the natural off-foring of Love; to bee afraid not so much that God will cast you into Fiell, as lest you should displease him.

a You feat Man more than God; which 16. 51. 13, 13 appears plainly by this, that yet dare do that evil in the light of God (as commit Adultery, Murder, Theft, and the like) which yet darft not do before men, or if a child look on; you fear more to be accounted bad (as Proud, Covetons, Injurious, Hypocritical, Envious) than to bee fo.

2 You think you fear fin as the greatest evil, when you fear affliction or misery more than fin that is the cause of it; which is clearly discovered by this; that you chuse Iniqui- 10b 36.22

ty

Mit. 23.23.

ty rather than affliction, or dare fin, to avoid

engine Deceit in Pen Abraham for fear denyed his Wife, to fave his life, I aas did the like, Gen. 16. 7. Peter Gop. 10. 2.41 for fear denyed his Maftet, with an Oath, and Mar. 26. 70,

a Curfe, to fave himself; David for fear un-72,74. I Sam, 21. 10, mand himself reigned himself mad, and scrab-13,14

led on the doors of the Gate, and let spittle fall upon his Beard, to escape the great danger lice was in, when her fled to Achish King of

Gaib; Sarab allo for lear denyed thee laughed. Gen: 18. 15.

You do not fear fin most, when your fear makes you lin which thould reftrain you from it: if you chuse Iniquity rather than Affliction Las Elibu charged Tob it argues you love your felves above Gods but if you chule affliction rather than Sip, this thews you love God bet-

ter than your felves; and that you feek more to avoid what would offend God, than annoy you. II

This Servilo lear is deceifful tear. 3 Partiality.

afraid of Beams.

The second Deceit in Fear 'is partiality, which discovers it self in two things.

Sometimes yee presend yee are afraid to

offend in imali matters, when wee are not in great. Such was the fear of the Pharifees, who rithed Mint, Annis, and Cummin (a few worthless Herbs and Seeds) but pretermitted the weighty matters of Law; they did strain at a Gnat, and swallow a Camel; scrupled at trivial matters, and fleighted great. Some are afraid (as they pretend) to offend in perty obfervances, and circumstances, who are careless of main duties. Hypocrites pretend much fear of Motes in their eyes, when they are not

Saul

Saul (semediafraid to eat the fielh with the Sam, 14.22 blood, but made no foruple of fredding runocent blood. The Priests were afraid, or feru- Mar, 27. pled, to put that surfed mony, the price of blood, into the Treasury, but did not fear to give Judas a hire to betray impocent bloods or to imbrue their hands in the blood of Gods Lamb. This is a morable Emfine of Deceit, to fcruple or flumble at fmaller things, to beget in others a beleef that you make confcience of greater matters. Total chill d 1500 7

2 Sometimes yee are afraid of greater matters (as of open, gross fins, which bring hame, and break bones) when you are not at all afraid of small or secret fins, such as are lodged in the heart, or acted in corners; you fear fin in word and deed, but not in thought and defire. Whereas found fear will keep you from alt fin, fmall as well as great, fecret as open, as it did Joseph from committing folly with his Mistress, though hee might have done infecretly enough; for fear makes a foul hare fin, yea hidden lufts, which lurk in the crampies of Prov. 8, 13 the foul, as fectet Pride, Envy, Hypocrific, and rife up against them.

Partial Fear is a falle deceitful fear.

The third Deceit in Fear is Fancy; yes do 3 Fancy. often imagine or create fears to your felves; without cause. This deceit of Fear is dangerous, for it makes real impressions of evil upon the heart, when the ground thereof is meer fancyor imagination God armeth fuch fears to scourge vou. Hee threatens it as a punishment, that the found of a shaken leaf shall fright et chase Lev. 26, 36 men. Hence it is, the wicked fleeth, when none Prov. 28. 1

pursuit, Fear made Coin a Fugicive.

Deceit in An Similary, There is Deceir in Anger, both in the Objects, and Acts, or Effects thereof, and also in the end of it.

In the objects of Anger.

in three particulars; You think your felves angry, furt at offences, and that you hate them, when your anger is most at the persons that committed them, and yee do really hate them; so that your anger burns more against the person, than the offence, which thus appears, our If the same Offence were committed by

another person, as some friend, you would not be angry at all, at least it would not boy up to such a height.

quite out of charity with the person, so that you can put forth no act of good will towards him, or her, who hath provoked you...gra.

Yee do not love him; which the Gofpel obligeth you to do, even to your enemies.

2 You do not pitty him, nor grieve for him, that hee should bee so bad, do so ill, or so miscarry, and thereby dishonour God, and wrong himself more than you. Holy Anger at others offences is attended with pitty to their persons, and with grief for their transgressions. When Christ was very angry at the Pharisees, wer hee was grieved for the hardness of their heart. Though Christ was angry at the sus of ferusision, yet hee wept for their destruction, Samuel was greatly displeased at Sauts sins, yet hee loved his person, smented his case, and prayed for him.

A

Mar. 3- 5

2 You do not pray for him, which Moles did for Ifrael, though his anger burned like Exod. 31, 19, fire against them, and against Aironalfortor 20, 11 the Molten Calf hee had made them; which made Moles break the Tables, defrey the Verfe 28 Calf, and cause the Idolaters to bee slain, about three thousand men, yee hee was willing to go up unto the Lord, to make an attourment Verle 30 for their fins, hee prayed to God earnestly for Ifrael, that God would pardon their Verlegi, 38 great fin, in making them gods of golds and rather than God should not do it hee could bee content God should blot him out of his Book, that is, out of the Catalogue of his Saints (as some are of opinion) at least of living men here upon earth; or bee cur off by fudden death. Hee prayed for Aaron alfo at the fame time. Observe how fadly Mofes was at .. Deut. 5.10 fected with, and afflicted for this great fin of Ifrael in his spirit, at which hee was intaged in anget; for,

Hee humbled thirdlelf greatly before God, and falled forcy daies, and forty nights, Deur. 9. 18 as at the fielt (this was the second time of his doing (b) because of their great provocation of the Lord by their golden Calf, and to di-

vert destruction from them.

a Hee was afraid of the anger and hordif Vetle 19, 20. pleafare of the Lord wherewith hee was wroth against I feact and Maron to destroy them. Though Mofer was angry at I frield fin ver was hee fearful left Gods Tudgements should fall upon them for their sin. I might give you more instances. Though 34ed was angry at Simeon and Levi for their

Maffacree of the Sheahenner; yet her curfed not their persons for it, but only their ariger, which was sierce; and their wrath, which was

Gen. 49.7

Pla. 35. 13,14 with fasting, and prayed for his enemies when they were fick, though hee had cattle sufficient to bee angry at them; for they rewarded him evil for good, to the spoiling of his Soul.

That Anger which will not fuffer you to love, pitty, grieve, fear for, and pray for them that have offended you, is a deceitful

Anger.

The second Deneit in the object of Anger, is this; You think you are angry at an Offence, as it is a sin against God, when you are angry at it only as it is a wrong, or provocation to you; which may bee discerned two waies.

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I Though God bee dishonoured, if you bee no way injured, then your anger is fmall, or none: scarce a spark of Holy Anget is kindled thereby in your bolomes. Parents are offended at their children, when they difobey them, but not when they distionour God; whereas though God bee not dishonoured, if you bee displeased, and conceive your selves wronged, this presently blows the coals of your anger, and fets you on fire. Or, if the Offence committed reflect both upon God and your felves, you are angry and vexed at your own disgrace more than at Gods dishonour. If your Anger bee spent more in your own private quarrels, than

than in the Caule of God; or upon his and the provocations of God, and obstructions of his

glory; this is deceisful Anger.

If your Anger bee directly against fin as it is

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I You would bee angry at every fin, one as well as another, and at the same fin in others, as well as in the person that hath offended you. Sound anger at fin is stirred up against sin, where-ever you fee it, in foe or in friend, or in your felf; it will vex you into Self-displicency, or make you angry at fin in your felves first, and most.

Then this will keep you from finning in your anger: To bee truly angry at fin, will make you very careful and fearful to fin in being an- Eph. 4. 26

gry, as Paul injoyns, Bee angry, and fin not.

Some commit a greater fin in their anger, than the Crime was at which they were angry, as Si- Gen 49.5 meon and Levi, who in their anger flew a man, in an accumulative fense, King Hamor, Prince Sheebem, and his Subjects, and brake down the walls of their City or houses; Tragical acts. Anger against sin will make you angry at your felves, for being rashly or excessively angry.

The third Deceit in the object of Anger, is, you think you are angry, but at the things that fall out contrary to your expectations, when indeed you ftorm against Providence, and are offended at God himself; for ordering things cross to your desires. Was there not a spice of it in Elijab? for hee was (as hath been shewed) a man Subject to like passions as wee are, when Jezabel threatning to kill him, hee fled from her, and in a discontent (as some think) prayed God to take away his life.

z Kin. 19.

I Surpri-

zal.

This was too evident in Jonah; twice hee wished in himself, and said, it was better for him to die, than to live. What was the cause? Jonah was angry at God and repined at his mercy) for say

Jonah 4. angry at God(and repined at his mercy) for sparing the Ninivites (whom hee had said should bee destroyed) and for smiting or withering the

Verse 6

Verse 8

Gourd, that was so great a refreshment to him, and for preparing a vehement East wind, to redouble the heat of the Sun, which beat upon Joneths head, and hee fainted; with this hee was so fretted, and transported in anger against God, and his providence for it, as hee thought hee had just cause to wish, in the bitterness of his spirit, to

bee rid of his life.

Deceit in This Anger is deceitfull.

The second Deceit in Anger is in the 2cts of

Effects of effects thereof, especially these five.

Anger.

First, Is, surprized of you one sud

First, Is, surprizal of you on a sudden, without giving you warning of its rising, or time to consider, either of the just cause, or due bounds there of. This is a rashness or unadvisedness of anger, which Christ condemns, and is commonly either grounds or and without cause, or bound.

Mat. 5. 22 ther groundless, and without cause, or bound-

Anger is a paffion quickly stirred and raised (like an evil Spirit) soon kindled, like drie tinder, from the least spark of a sleight or supposed injury, or for trifles, matters of no moment (which love and meekness should pass by and cover) but it is hardly laid and quenched. Hearken to the wise mans counsel herein, who makes propensity to anger the Character of folly,

and the delay of anger, the badge of discre-Eccl. 7.9 tion. Bee not hasty in thy spirit to bee angry, for anger resteth in the bosome of fools. Hee that in som

angry

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angry dealeth foolishly, hee that is hasty of thirit ex- Pro.14.17

alter b folly, fets it on cock-horse.

On the contary; The discretion of a man de - Pro. 19.18 ferreth his anger, and it is his glory to pass over a Pro. 16.32 Hee that is flow to anger is better tranfgreffion. than the mighty, and hee that ruleth his firitsthan bee that taketh a City. Therefore take a paule, and use forbearance both in the inward working and outward expressing of anger; for anger is foon up in arms. How fuddenly was David furprifed with it, and plunged by it into an Oath, utterly to destroy Nabal, and all that belonged to him? Suspect your selves when you are angry, and sufpend speaking or ading till the passion bee spent and past, left you overshoot your selves. Anger makes you forward to speak when you are least fit. The Heather by the progressive inferences of Reason, have attained to great command over their passions. Plate would not beat his man, while hee was angry. Another professed to his fervant who was negligent in his buliness, That if hee was not angry, hee would tell him part of his mind. Watch against all occasions of Anger, to avoid them, and against the first rising of it within you, to suppress them.

Take heed of provoking others to anger, even your Children, as Paul exhorts you, lest you provoke them to fin against God, and of adding Eph 6.4 fuel to the flame of others anger, by passionate returns. A foft auswer turns away wrath, faith So-

lomon, but grievous words ftir up anger.

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The lecond Deceit in the effect of Anger is Indisposal; it discomposeth you to all duties of Pie- sal, ty to God, and charity to man; it makes you pecyish and Nabalish in your spirits, and carri-Gg 2

Chape 25.

Prov. 15.1

age,

3 Self-Tu-Stification. age, that others know not how to speak to you.

The third is Self-justification, or defence of your Anger, as if it was but a just indignation; when it is rash or excessive. How confident was Sarah when thee was paffionate and accused A-

Gen. 16. 5 braham unjustly? shee appealed to God, and Tonah 4.9 thereby took his Name in vain. Jonab told God hee did well to bee angry, even to death.

The Fourth is Violence, in

T Difarming the Soul of its spiritual weapons, whereby it should relist Anger, and defend it self against it; as wisdome, love, meekness self-denial, patience, -- yea of Reason it self: for Anger and Madness differ but in time, Anger being a shortfury, and fury or madness a long anger.

2 In captivating the Soul, to fay or do that in haste, or hot blood, which it would not for a world bee hired to do, or fay, in cold blood, or after deliberation: for Anger is a strong Affection, and rifeth up with all its might, against the Evil (that hath incenfed it) to expel it. Whereas Fear and Grief are impotent affections, and pull in the strength, and with-draw you

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from the Evil you fear, or forrow for. The Fifth Deceit in the Act of Anger is, In-

s Increase crease, it grows fast; therefore saith Paul, Let not the Sun go down upon your anger; because if you go to bed with anger in your bosomes, and lodge it all night in your hearts, it will bee concocted into malice by morning; if the Sun let upon your anger, it will rife upon your wrath and malice. Anger should bee (as one faith) like Fire in Straw, that is, foon out; not like Fire in Iron, that lafts long.

You see what Deceit is in the Objects, or Acts or Effects of Anger. Thirdly.

4 Violence.

Erh.4. 26

Thirdly. There is Deceit also in the End of Deceit in Anger: You think you aim therein only at the the end of removing of that which is an Obstruction of Anger. Gods glory, or of your and others good; and at the convincing, humbling, and amending of the person that hath offended you; when the scope or design of your Anger is the disgrace, or destruction of the person, or some way to take revenge of him, in word, or deed. This Anger is deceitful and devillish, bee not deceived herewith.

Seventhly, There is Deceit in Zeal, as Feig-Deceits in Zeal, 7 nedness, Extrinsecalness, Partiality, Selfness,

Bitterness, Carnality, and Blindness.

1 Feignedness. You may have a shew or 1 Feignedsemblance of Zeal, yet want the substance of it; nels. and your Zeal bee but like painted fire, that hath colour without heat; or like a Picture that hath the proportion and lineaments of a man, vet without life.

2 Extrinsecalness, in two things;

2 Extrin.

I When you are zealous for others, not for secalness. your felves; as against finin, and for amendment of others, not in or of your felves. You feek to shine before others, but not to burn in your selses; to warm others, or stir up affections in them to Christ, or provoke them to love, when you are cold within your felves, at heart. You look most abroad to spie faults in others, and call for reformation; but you do not look at home, what is amils in your own houses and families. You complain of others fins, and do not mourn for your own; you bufy your selves to pull motes out of the eyes of others, and not beams out of your own. This is deceitful Zeal, Sound Zeal is

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like fire, which burns before it thines, is hot in it felf, before it warms others. This will make you like John, a burning and shining Light; Or, cast the first stone at your self, and begin a reformation at your felves, and then promote it in others.

2 When you are more zealous for your outfide, to cleanse that from gross fins, and garnish that with gay appearances of righteousnels, than for your infide, to purge that from fecret fins, or to furnish that with precious grace. Such was the Zeal of the Pharifees, who washed the out-25,16, 27, fide of the Platter, &c. to appear outwardly righteous unto men, but within they were full of hypocrify and iniquity; Christ calls them

whited Sepulchres. You have a special eye to things outward, not inward, how things go in the inner man; you indulge fecret corruptions,

vet pretend outward Reformation.

This is deceitful Zea!.

Sound Zeal begins the business of Repentance, and amendment, within, in the heart, and then carries it forth into the life; it reforms disorders in the heart first, and then in the life, it begins the work at the right end; it layes the foundation in the bottome of the heart, and then builds reformation upon it in the life.

? Partiality.

The third Deceit in Zeal is Partiality, when you are zealous in one thing, and not in another; As Jehn was zealous against Baals Idolatry, therefore hee destroyed that out of I frael, but not against feroboams Idolatry; for hee would Verse 29, still worship the golden Calves in Dan and Bethel. Upon this score hee is charged to take no heed to walk in the Law of God with all his heart. The Pharisees were zealous for tithing

Mint,

2 Kin. 10. 28

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Mint, Annis, and Cummin, not for the weightier matter's of the Law, for the external observation of the Sabbath, not for works of Mercy and Charity, which God preferred before the fame. Hence they taxed Christ for healing difeafes on the Sabbath day.

To be zealous in the duties of the first Table, and not of the second, or of the second, and not of the first; or of one Commandement, and not of another. Partial Zeal is deceitful. Sound Zeal hath respect to all Gods Commandements.

The Fourth Deceit in Zeal is Selfness, which 4 Selfness,

discovers it self in two things. When you are hot as fire, and violent in your own cause and quarrel, but cold as Ice, and filent in Gods Cause; when your Affections Ague-like have a hot fit, and a cold; the hot fit is for your felves, and the things that concern you; the cold fit for God, his fervice and glory. You burn for your selves, and freeze for God; you pretend Zeal for God, but intend it for your 2 Kin, 100 selves, as Jehn did. Selfish Zeal is fallacious, 16 whereas found Zeal makes a foul fierce as a Lion in Gods Cause, meek as a Lamb in his own. So was Moses, Numb. 12. 3. compared with Exod. 32.19. When Shimei curled David, hee 2 Sam-16. was patient; So let him curfe, faid hee, &c. but 10 when Goliah despised the living God, and defied the Armies of Ifrael, then David was filled, yea, fired with holy rage, to bee avenged on that un- 1 Sam. 17: circumcifed Philiftine; hee was dumb and deaf in his own wrongs, but in Gods Cause hee was eaten up with Zeal. How Lamb-like was Christ IG. 53. 7 in bearing injuries, and indignities put upon Joh.2. 15. him? How Lion-like in purging his Fathers 16, 17

Luk. 6.7,8

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house,

house, and in vindicating his glory?

When your Zeal is envious. You can rejoyce at good things, while they are in your felves, or friends; but you fret and repine at the fight of them in others; you can grieve at evils in your felves, or friends, but you rejoyce to fee the fame in others. Envious Zeal is a fallacious Zeal; whereas found Zeal rejoyceth at good, where-ever it feeth it, though in an enemy; and grieves at Evil, even in a triend.

The Fifth Deceit in Zeal is bitterness. You

Bitternels.

Jam. 2. 14

think your Zeal is pure, for Gods glory; root of all yee do, or fay, that it is all Hony: when it is mixt with Gall, and is Tungo's ENAG. bitter Zeal, as James calls it, & hath little love or humility in it, to sweeten it. This is discovered, when you express your selves in wrath against others, to their ruine or reproach, under the cloak or pretence of Zeal for Gods honour: when you denounce Gods judgements against others, without any tenderness, or pitty to their persons, grief for their fin, and fear left the evil threatned should fall upon them. This was the deceit and distemper of Jonahs Zeal, when hee had threatned destruction against Ninivie, hee was displeased that they were not destroyed: But the other Prophets, Ifaiab, Jeremiab, Ezetiel, Oc. denounced evils against the people for their fins, with grief of heart for them, and fear left the same should bee extended upon them. Christ wept over Jerusalem, when hee foretold the destruction of it. The Zeal of James and John was Cholerick and Vindictive, when they would have commanded fire from Heaven to confume the Samaritans for not entertaining Christs Bitter

Zeal

Iuk. 19. 41,42,43,

Mar. 23.

Luk, 9. 54

Zeal is talle and fallacious Zeal. Beware left this root of bitterness do not spring up in you, which will trouble both your felves and others. Bitter Heb. 12.15 Zeal gratifies corrupt Nature, but pleafes not God, or profits men. I heard an eminent godly Minister say, he observed, whatever hee spake in anger or bitterness never did good. Zeal without love is without benefit. Diftempered Zeal is a wrathful affection, and the wrath of man worketh not the Righteousness of God; doth not effect Gods business, nor attain Gods ends. Bitter Zeal grieves the holy Spirit, whereby ye are fealed to the day of Redemption; and lets in Satan, or gives him advantage against you. It discredits Religion, the praise whereof is to meeken, and sweeten the spirits of Christians.

Sound Zeal aims at the Reformation, not

Confusion of an Offender.

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The Sixth Deceit in Zeal is Carnality; when & Carnayour affections are earnest and vigorous in pur- lity. fute after temporal good, as Riches, Honours, Pleasures; Nimrod-like, they are mighty Hunters after such things; Efan-like, they are cunning Hunters after the Venison of the world; and 7. hu-like, they drive furiously, but they are faint and feeble in pursuit of spiritual good, as union and communion with Christ, and conformity to him; and move heavily towards them, like Pharaohs Charrets when the wheels were taken off. Carnal Zeal is deceitful.

The Seventh and last Deceit in Zeal is Blind- 7 Blindness; when Zeal is not guided by knowledge and prudence. Such was Pauls Zeal, which made him persecute the Church, make havock of it, Phil. 3. 6. and count murthering of the Saints to bee good fervice

Eph.4.30,

fervice; whom, well-guided zeal made him afterwards feek to preferve, and fave to the utmost

of his pains and power, yea to the hazard and loss of his life. Paul bare the Jews record, that Rom.Io.2 they bad a zeal of God (that is a burning defire to promote the worship and glory of God) but not according to knowledge, for they were ignorant wherein it stood, they thought in Ceremonies and outward observances; and they being ignorant of Gods Righteoufnels, went about to establish their own righteousness. Zeal without Knowledge, is like a Ship without a Pilot, a Horse without a Rider: or like a Sword in a Mad-mans hand, who strikes without aim, or heeds not whom hee hits; like a Body without an Eye to guide it, that goeth it knows not whi-Blind Zeal is Deceitful Zeal, Pray to God to make your hearts found in Zeal.

Eightly, There is Deceit in Hope; in the ob-

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jest, ground, and efficacy thereof.

In the Object. You perswade your selves you have hope in God, as Paul had, and in Christ; that hee is your hope; that you look and wait for all good things from God alone, when your hope is only or chiefly in the Creatures, or in Means. Some place their hope in men, in great persons, or in friends; others make Gold their hope, and say to the fine gold, thou art my con-

fidence, for fecurity against wants and dangers. Hence the rich mans Wealth is his frong City, and as a bigh wall in his own conceit.

For conviction hereof take two marks.

I When means fail for the accomplishment of your defires, as in times of necessities and perils, then your hopes and hearts fail, your spirits fink within

Verf. 3

Dreeit in Hope.

I In the object of Hope:

Aft. 24.15 Tim. I.I Col. 1.27

Job 3 1, 24

Fro. 18. TI

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within you, you cast away your confidence, and you begin to fay with the Jews in Babylon, Our Ezek. 37. bope is loft, and wee are cut off for our parts; and with diffressed Sion, My hope is perished from the Lord. You have no hope in God, when no fight of

means; your hopes languish, when means decay. When means are plentiful and pregnant,

then you neglect Prayer, or feeking to God, and depending on God, for what you defire; you roul your felf, and relie little on God for the fame; but grow fecure, Self-confident, and lay aside all fear, being surrounded and senced about with means. Then you hope to do well and prosper without God, and are ready to say with the Jews to God, Wee are Lords, wee will come no Jer. 2: 31 more to thee. This is deceitful Hope; which leans on the broken reeds, or rotten props of Creatures, or means, not on God the hope of Ifrael, without whose bleffing the hopefullest means

cannot bee effectual. The second Deceit of Hope is in the ground of 2 In the it. You think your hope of Christ, and Salvation, and of all good things, is well bottom'd, and hath a fure foundation, that is, God, the Rock of Ages: the unchangeable goodness, truth, and faithfulness of God; his intallible Promises, and Heb. 11. 1 your invincible faith in all these; for faith is the ground of things hoped for, and hope is the daughter of Faith. When your hope of Heaven and Happiness, &c. is built upon Sand, that is, upon Self, or something you either have, or do, that is within you, or without you; Either your outward injoyment, as Riches. Relations, Friends, &c. or common gifts of Knowledge, Prayer, Preaching, Discourse, or Moral Vertues

Lam. 3.18

and

Mar.7.32, 23. and 21.12 Tob8. 139 and Righteousness; or spiritual duties, as your own Acts, or as done by you, as falting, praying, hearing, or imaginary graces, as faith, love, repentance, humility, and the like; to wit, a shew, shadow, or overly hints of these, without the truth, power, or life of them. Of these as materials, or upon these as bottomes, the Hypocrite builds his hopes, or house of confidence, which his heart dwells in, leans on, and holds taft, for his fecurity and felicity; and hereupon hee will plead with Christ for Heaven. This is the Hypocrites hope and repole, which shall bee cut off, and prove like the Spiders Web (or house) which, when the house is drest, shall certainly bee swept down: So this house of the Hypocrites hope, into which hee runs and dwells, for his own peace, quiet, and fafety, it shall not stand, nor indure; and the losing of hope is the extremity or utmost of all evills, after which remains nothing to support mans heart. The Spiders web, though it bee spun with the finest thread, and hath a curious contrivance, vet hath no substance or solid consistence, though the Spider dwells in it as her house, yet is shee not fafe therein; for a little child with a straw or feather may pull it down. Such is the hope of the Hypocrite; like a Castle built in the air, a shadow on a wall, which a child catcheth, and thinks hee holds fast, but when hee opens his hand, it is empty; or like the hungry mans dream of a feast, and of fulnels, but when hee awakes his foul is empty. So this is an empty, groundless expectation, no real hope. The hypocrite doth not hop, because hee beleeves.

a 'n the I fficicy of Hope.

The third Deceit is in the efficacy and vivaci-

ty of hope. You think your hope is lively, ftir- 1 Pet. 1.18 ring, active, when it is but a dead and actless hope; which may bee thus discovered, because it doth not awaken and quicken you.

To Acquifition; to obtain the things hoped for, and to the diligent use of means conducing thereto; you look for fuch and fuch things, but

you do not labour for them.

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2 To expectation, you are often at a stand, and are impatient, and troubled at delaies, and cross acts of providence, and do not with patience Rom. 8.

wait for the things vee hope for.

3 To Preparation, or suitable walking, to fit you for the accomplishment and fruition of your hopes, and for appearing before God in Heaven. When Joseph had hope to come in unto Pharach, hee shaved himself, and changed his rayment. Though you look for fuch things as joy, Gen. 41.14 glory, and immortality, to bee ever with the Lord in heaven, yet are you the same manner of 11, 14 persons you were formerly, without any real change for the better, in your spirits, or course. Your hope doth not excite you to earnest indea. vours,

I For Sanctity of life, and purity from fin; Every man that hath this Hope in him purifieth himself, faith John, even as hee is pure. Hope works a fuitableness in the foul, to the things hoped for,

to wit, in holiness and parity.

2 For pleasing of God, and being accepted with God. This is the fruit of allired hope of heaven. They that have hope of a house not made 2 Cor.5. t with hands, eternal in the heavens, when their cum 9 earthly house of this Tabernacie is dissolved, they will indeavour (or make it their ambition,

2 Pet. 3.

Ich, 3-3

as the word fignifies) that they may bee accepted of God. Hope of Heaven will spur men to activity, and industry, in the service of God.

3 For heavenly-mindedness; whereas if you have hope of Heaven, you think much of it, and of the things of it; you feriously mind the same. Where a mans treasure is, there is his hope, and where his hope is, there will his heart bee alfo. To have hope of Heaven, and not to mind Heaven, is a deceitful hope. A carnal mind argues a car-

4 Your hope doth not excite you to indeavours for improvement of all worldly commodities(as life, health, strength, wealth, &c.) to Spiritual and Cælestial advantages, thereby to lay up for

your selves treasures in Heaven.

5 Lastly, For stabiliment of heart, to holdit falt and close to God (amidst all storms and flakings) by hope, as an Anchor fure and stedfast and to prevent fluctuations of heart. A lazy fluggish hope is a deceirful hope. Bee not deceived in your hope.

9 Laftly, There is Deceit in Pitty, both in the

Objects and Acts thereof.

I In the Object, when it is exercised, I To unreasonable Creatures, not to men; as Jonah pittied the Gourd more than the Ninivites; Or to men, not to the unreasonable Creatures, as Balaam had no pitty on his Ass, but smote her three times, and if hee had had a fword, would have killed her, whereas a righteous man is merciful to his beaft. How tender was facob over his flocks, not to over-drive them! Friends, not to Foes, David did otherwise. 3 Or to your own bodies, not to your fouls;

Mat. 6.21 nal hope.

Mar. 6. 20 Luk.12,33

Deceit in

Pitty.

Heb.6. 19

I In the object of Party. lonah 4.

10,11 Num. 22. 28, 29

Pie. 12-10 Gen. 33. 17,14

Pfal. 35. 13, 14, 15

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Such is the pitty of Epicures, sensualists, and worldlings, it is wholly laid out and fpent upon the body; to succour, fave, cure, refresh, and comfort that, when no care is taken, nor pitty had of the foul, how it fares, or what will become of it; or to your fouls, and not to your bodies, as those that toyl, and tire, and overwork their Bodies, and are more merciful to their Bealts, than to their bodies; as Idolaters, who emaciate and macerate their bodies. Baals Priests cut themselves with Knives and Lancers, till the blood guthed out upon them.

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4 Or when pitty is exercised to others in their outward man, not in their inward man. As when yee pitty others for the fores, pains, dileafes of their bodies, as for their aking head or teeth, lame leggs, broken arms, &c. but not for the spiritual discases of their souls, as for their pride, passion, coverousness, uncleanness, drunkenness, and the like, for their blinde minds, hard hearts, perverse spirits. Alas! how little pitty is extended to poor wounded, drooping spirits, to sad disconsolate souls? You pitry others for want of temporal food, or rayment for their bodies, but not for want of spirituals, or for the starvedness, or nakedness of their souls. If your friends live in barren places, where there is scarceness of bread, and of Tillage, you have compassion on them, but not on these that want food for their souls, and faithful Teachers, who live in places where there is a Famine of heating the Word of the Lord. Christs bowels yearned in compassions to the multitude, not so much for the bondage they were in to the Romans, as for their want of faithful Pastors, because they were scattered abroad.

Mat.9. 36

Sath 18.

2 Deceir

Acts of

Pitty. :

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broad, as sheep having no shepheard.

You pitty others for their temporal dangers. distress, and misery, if you see them faln into a Pit, or into enemies hands: but you do not pirty them for their fins, or for the spiritual and eternal miseries to which they are exposed, to see them in the gall of bitterness, and bond of iniquity, in bondage to Sin and Satan, and in danger to drop into the pit of destruction every moment. How bitterly did David bewail Abfoloms death, in respect of the consequent thereof to his Soul? O Abfolom, My Son, My Son, would to God I had dyed for thee. David would have dyed for Absolom a temporal death, to

This is Deceitful Pitty.

have faved him from Eternal death.

The second Deceit in Pitty is in the Acts of it, when your pitty is Verbal, or Oral only; you speak words of compassion or lamentation to others, and fay, Alas my Brother, or my Sifter, &c. But your pitty is.

I Neither Cordial, that is a verning of the bowels, or pain at heart for others troubles. Such Jer: 4.19. as was Jeremiahs compassion and lamentation.

2 Nor real, that is a relief of their necessities you will say to them, bee ye warmed and filled Jam. 2. 15, you give them nothing to put, either into their bellies, or upon their backs. You can word pitty well to others, but neither heart it, nor hand it to them. This is deceirful Pitty. Pray to God to

make your hearts found in pitty, both to you

felves, and others.

FINIS:

